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Sexual Degeneration
in Mankind and in Animals



SCIENTIFIC AND ESOTERIC STUDIES

IN

*Sexual Degeneration
in Mankind and in Animals*

BY

PROFESSOR

CHARLES SAMSON FÉRÉ

Translated by

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Privately Printed by

ANTHROPOLOGICAL PRESS

NEW YORK

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PRINTED IN THE UNITED STATES OF AMERICA

OF
THIS EDITION
OF
SEXUAL DEGENERATION

translated from the tenth and definitive French edition of L'Instinct sexual: evolution et dissolution, 2000 numbered copies have been printed by the anthropological branch of the FALSTAFF PRESS on hand-made finish paper and stamped in genuine 22½ karat laid gold, issued for the exclusive subscription of mature students of Sexual Science.

Nº 179

"The greatest work on the sexual instinct in French is L'Instinct sexual: evolution et dissolution, by the distinguished physician and investigator, Féré."

HAVELOCK ELLIS

TRUTH AND SCIENCE ARE NEVER IMMORAL

Fifteen years have passed since the first edition of my work has been published. The reception it received, at that time, from the medical profession was both gratifying and flattering to me. At that time the study of sexual perversions was interesting only to members of the medical and anthropological sciences. Since then the phenomena of abnormal sex-life have become the common knowledge of the reading public. It is not for me to say whether popular treatment of so difficult a subject is advisable.

The work of Freud, Ellis, Moll, Rank and others, have given a new terminology to the facts treated in my book. But as I am not in accord with all the theories of the psycho-analytical school of medicine, and since, now, I am inclined to a physiological interpretation of the mental phenomena, I determined to retain the original phraseology and physiological explanation of sexual perversions. Psycho-analysts will be able with the data presented herein to work out some of their pet conclusions.

Already there are very promising signs of finding a complete explanation of growth, structure, and function of the human body in the endocrine glands. This work is as yet in its infancy; the relations of the glands and influence on each other as yet has not been completely determined. The future of psychology is physiology.

In fifteen years the legal attitude in some countries has not changed enough towards books treating abnor-

Truth and Science Are Never Immoral

mal sex-life in spite of the valuable work that has been done in this field. For this reason I take the opportunity to repeat what I have said before.

"Books about the sex-life and its anomalies have often been denounced as dangerous to public morals. Not long ago the publisher of the French translation of a German work on the subject was threatened with punishment by law; and Mr. Havelock Ellis was compelled to publish his book on sexual inversion, first, in a foreign language. His English publisher was afterwards prosecuted for having sold a book which was 'obscene and tended to corrupt the morals of Her Majesty's subjects.'

"Truth and science are never immoral. . . ."

PROFESSOR CHARLES SAMSON FÉRÉ,
Physician of the Bicêtre,

Author of

Les épilepsies et les épileptiques

Animal magnetism

La Médecine d'imagination

Pathology of Emotions

Periodicité sexuelle

*Étude de troubles fonctionnels (fonctionnelle)
de la vision*

Du traitement des aliénés dans les familles

Dégénérescence et criminalité

Les phobies épileptiques

Le sadisme aux courses de taureaux

Sensation et mouvement

Anomalies des organes génitaux

Travail et plaisir

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Chapter One

SEXUAL INSTINCT

NORMAL AND DEGENERATE FORMS

INSTINCT is popularly believed to be some definite hereditary activity, which is not acquired by any personal experience, and so differs from habit, which is the result of individual acquisition. But further research proved it to be rather a tendency to act in some fixed way, guided by trial and error.

Instinctive proclivities may show themselves right after birth or much later; they may be fast or slow in development.

Instinct is a complex reflex that is called into play by exterior stimuli awakening a hereditary potentiality. Nurses are aware that new-born babes do not seek the breast without previous experience. As a general fact, the instinctive activities manifest themselves at first in a more or less clumsy way, and are perfected only by habit.

Imitation plays an important part in the development of the instincts. When a bird imitates the flight of its mother and finally succeeds to fly, it is because the mother stimulated its activity; but it could never have learnt by itself all the details of flying. Mimicry among animals is a biological phenomenon. The tendency to imitate is due to congenital pleasure found in reproducing the acts of others. Imitation is therefore the more apt because the animal is prepared congenitally to reproduce the act. Intentional imitation only occurs where there existed a previous experience. The sight of any movement may be reproduced independently of any conscious intention. This activity is known as psycho-motor induction: its effects are lasting. There is

Biological Intent of Sexual Instinct

no proof as yet that the acquired habits and characteristics are transmitted by heredity.

Habit may be regarded as a series of reactions based upon instincts modified by experience. Any experience is enough to establish a conditioned reaction. The repetition of any act determined by individual experience often results in automatic reactions, automatism. Habit is second nature; and some definite stimuli bring about an instability in the organism which only ceases with the condition reaction of the habitual act. Compelling impulses are determined this way, and frequently cause neurotic conditions.

During puberty conscious activity plays the greatest part in producing automatism. The more intense the congenital predisposition, the more easily is the particular automatism developed; the older the habit, the keener the impulse to yield to it. The overflowing exuberance of youth is favorable to variation: it is combined with a plasticity which helps adaptation, departing slightly from instinct. It cannot run counter to ancestral acquisitions that have become advantageous to the race.

It is difficult for acquired habits to overcome instinctive inclinations. Instinct is transmitted together with the physiological constitution, bound up with the bodily structure, making men under the same environment act like their ancestors.

Instincts follow an unvarying order. The first to develop are those relating to the preservation of the individual: then appear the ones relating to the preservation of the species; and finally those relating to the preservation of various social groups.

The biological intent of the sexual instinct is the preservation of the species; it develops much later than the instinct of self-preservation. It is a secondary instinct. Many of the lower animals which reproduce their kind without copula-

Sexual Instinct and Act of Coition

tion have only individualistic instincts. Individualistic instincts are more persistent, and the instinct of reproduction only appears when individualistic instincts are fully completed. An instinct which is useful to the species can develop in a given environment only if it synchronizes with the interest of the individual. Since sexual reproduction is a condition which is indispensable for the propagation of the species, the individualistic instincts must be suppressed in a certain degree in its function. And as social instincts develop, there is bound to be an analogous effect upon the instinct of reproduction.

The sexual instinct is a secondary instinct which evolves progressively both among animals and men. At the beginning it is blended with individualistic instincts; afterwards, it becomes gradually associated with social instincts, in which social development plays an important part. In childhood, instincts of the need of food and protection predominate over sexual and social instincts. Among adults at first the sexual instinct is strongest. In men who are completely developed the social instincts predominate over the others. When the conditions of life become abnormal and the nutrition weakens, as, for instance, in old age, there is an alteration in the order of the instincts. Instincts concerning the social group and the species tend to be subordinated to individualistic instincts. An involution takes place, which has been explained as a tendency to retrogression, to a return to an ancestral or an infantile condition.

The sexual instinct aims primarily at the act of coition. It gradually becomes complicated, (1) by instincts relating to sexual pursuit and attraction, (2) by instincts relating to a permanent union and protection of offspring. When there is a mutual exchange of infusoria the whole animal is fecundated, because the whole is nothing but an agglomeration of living matter. The act of generation has been com-

Best Conditions For Procreation

pared to a mutual digestion, arising from need of nutrition, from a hunger. Generation is nothing but a discontinuous growth resulting from excess of nutrition. The lower organisms, when they absorb more elements than are needed to repair their losses, increase in volume. When this increase goes beyond a certain limit, the unit is broken up into new beings. The process is more complex among the higher animals; but at bottom it is the same. Haeckel called reproduction an excrescence of the individual.

Copulation is an act of the greatest importance! Its mechanisms may vary independently of environment. The best conditions for procreation are when conditions are best for nutrition. Observation and experiment show that the value of any being generated is affected by malnutrition in the generators. Physical conditions which are favorable to procreation are accompanied by a general sentiment of well-being, by a need of expansion of which sexual desire is a manifestation. Sexual desire is a general want of the organism; its foundation is a feeling of fulness, a kind of need of evacuation. Among animals the love-season calls forth an unusual amount of energy in the shape of songs, dances, etc., which excite corresponding emotions among their congeners.

Just as hunger may be awakened by the sight of food and yet often shows itself apart from any suggestion produced by food, so the sexual need may appear among men quite apart from any objective provocation. And just as hunger, whether or not it be excited by material needs, is accompanied by objective phenomena, and especially by signs of local excitation in the organs which are the first to be used in satisfying the want, namely, by congestion of the glands of the mouth and by salivation; in like manner sexual desire is accompanied by characteristic peripheral phenomena in the genital organs.

Producing Artificial Sexual Desire

There is an intimate correlation between the functioning of the seminal glands and the sexual need. The distension of the reservoirs of the sexual glands appears to be the exciting cause par excellence of the sexual appetite. "*L'amour*," says Montaigne, "*n'est autre chose que la soif de cette persistance en un subject desire, ni Venus autre chose que le plaisir de decharger ses vases.*" Physiologists state that the sexual need is connected with the presence of the male or female sexual elements, spermatozoa or ova, and that the sexual need is always absent without these two elements. Tarchanoff's experiments show how the distension of the seminal vesicles affects a frog.

Spallanzani proved that a male frog may be mutilated at the moment of coition without the coition stopping. Tarchanoff removed the heart, lungs, and even the testicle, with the same result; but the removal, or even the section, of the seminal vesicles (if it emptied their contents), caused an instant cessation of coition, or prevented it from being accomplished when it had not yet begun. On the other hand, the dilatation of the seminal vesicles by a liquid, such as milk, produced an artificial sexual desire.

A consideration of these facts tempts one to admit with Delboeuf that all acts relating to the sexual instinct are controlled by the spermatozoa or the ova. Venturi has often noticed in cases of madness (in which the sexual instinct is as a rule non-existent), the existence of azoospermia or ovarian atrophy. Mantegazza had already also noticed azoospermia in a madman.

Frequently sexual desire may have no correlation with the genitals or the sexual instinct. It is true that a precocious development sexually is very often observed. There is no doubt about it. There are even cases in which clear signs of puberty were found at the moment of birth. Well-formed ova have been observed in little girls before the age

Cases of Precocious Sexuality

of two years, and even at the time of birth; but precocity in spermatogenesis (which, as a rule, hardly appears before thirteen) has not been much studied. However, abnormally early manifestations of sexual instinct often occur before the sexual elements have reached complete maturity. Such manifestations have been observed at five or six years of age and even earlier—quite apart from any outward sign of puberty; i.e., at a time when fecundation is impossible. In such cases there is a want of correlation between the sexual development and that of the sexual organs; this constitutes an anomaly. It is worthy to note that, although precocious puberty as a whole has not been much understood, these anomalies are often found in cases marked by teratological stigmata of degeneration. Thus, in the instance of the little boy cited by Lopez whose pubes was covered with hair after his first year, the testicles had not yet descended; in one of Wood's cases there were anomalies in dentition (he was a *mauvais sujet*, the son of a lunatic, and was confined in a special asylum); and in another case there were difficulties in speaking and a strong tendency to violent fits of passion.

Precocity of instinct occurs especially among the abnormal and the neuropathic. But this does not by any means prove that there is no local irritation, which may be excited not only on the surface of the genital organs, but also on the neighboring organs having a connective innervation with them, by oxyures, inflammation of the rectum, etc., and by structural anomalies. For instance, it is known that in the case of testicular ectopia (even when it occurs in quite young children), the specific epithelial elements which are absent are replaced by fibrous elements which are capable of exercising pressure on the nerve-threads. Precocity merely proves that an irritation caused by a specific secretion is indispensable for the awakening of sexual appetite.

Castration and Sexual Desire

Surgical castration, like parasitic castration, or pathological castration, which modifies the secondary sexual characters, as well as the sexual instinct, acts effectively because it acts quickly.

Castration does not completely annul sexual desire. In quite a number of cases this desire has been observed to continue after the operation. Indeed, castrated men may so effect the sexual desire that recourse must be taken to prosthesis. Signs of sexual instinct remain in many women after the menopause; and sometimes the menopause even excites them intensely, just as in the case of castration. If after castration all goes on working just as if peripheral excitation still started from the amputated organ, it may be attributed to the fact that the nerves of the organ are still capable of being excited in the tissue of the cicatrix, causing specific sensations analogous to those which are observed amongst people who have undergone amputation and are subject, throughout their lives, to the familiar illusions.

It has been argued that sexual needs are independent of the state of the genital organs, because it is possible for sexual desire to continue after the genital organs have been satisfied, and when it is even impossible for them to repeat the sexual act. This may be explained by the continuance of the local irritation caused by the congestion connected with the recent functioning of the organ as well as by the continuance of the central irritation.

On the other hand, it is well known that when an organ has reached a condition of normal or abnormal activity, under the influence of outward or inward excitation, this activity, connected with the stimulation of nervous elements, does not always depart merely because the cause of irritation disappears. For example, in cases of what is called sympathetic insanity, when the exciting cause has vanished,

Old Age and Virility

there remains in the brain an affection so deeply-seated that it becomes independent of the original stimuli.

The researches of Duplay, which have been in great part confirmed by those of Dieu, demonstrate that the reason for impotence in old men is not always the absence of spermatozoa in the seminal liquid; they are often found at a very advanced age. There is no fixed age at which virility disappears. It may be lacking at forty years of age, but it is quite possible for old men of seventy and eighty to have sexual desires and the strength for satisfying them.

In the case of women, the menopause (which brings with it atrophy of the whole genital system) often gives the finishing stroke to the sexual instinct; the secondary characteristics of sex and their manifestations may arise before menstruation, and survive it or inversely. Chronological anomalies often coincide with instinctive anomalies. The artificial menopause is moreover followed by the same inconveniences as the natural menopause.

There is a chapter in Brantome, concerning old dames who are as fond of love as young ones; but this is no proof of frequent exceptions to the general rule. Menstruation may continue a very long time after the customary age (45 to 50). I knew a woman who ceased menstruating at 70. She died at 72. Each menstruation to the last was preceded by a period of sexual excitement, accompanied by nocturnal pollutions. She became epileptic at 66, but the fits had no connection with menstruation or sexual excitement. Haller and others quote cases of women who conceived after their sixtieth year.

Ovulation does not necessarily cease at the time of the menopause, and there exists no sign as to the power to conceive after the cessation of menstruation.

It should be noted that when sexual desire appears apart from the genital organs, it often assumes so abnormal a

Physical Stimulations of Sex

form that it does not originate in a regular physiological way.

Men approaching the age of fifty may show sexual exacerbation, which is attributed to a state analogous to the menopause. At the time of its disappearance, sexual activity seems to struggle for supremacy; often doing so in abnormal fashion, like all enfeebled activities.

The normal activity of sexual instinct is connected with certain general conditions of the whole organism and certain special conditions of the genital organs.

All peripheral excitations, ideas and emotions capable of influencing the tonality of the organism, have likewise the power of influencing its sexuality. In this respect everyone has an individual susceptibility. The same excitation does not affect everyone in the same way. Excitations of touch, smell, sight, hearing, and taste may exercise such a powerful influence that it may surpass the excitations directly connected with the genital organs. Individual sensibility is the physical basis of choice, which becomes exclusive in the case of persons who possess marked idiosyncrasies.

Emotions may, like physical excitations, influence the tonality of the organism, and may be accompanied by affective conditions very similar to those resulting from physical excitations; they also influence sexuality, varying in degree according to the individual. Moral and intellectual qualities may, like excitations of special senses, stimulate the sexuality of some persons. These qualities are factors in choice which play an important part in cultured people. Love may appear in two forms. The one is organic; a need. The other is psychological; a sentiment. The two forms are variously correlated. Either one or the other may be absent altogether.

Stendhal says that to love is to find pleasure in seeing, touching, and feeling with all the senses, and as closely as

Sexual Selection of Savages and Civilized

possible a person whom we wish would love us. When once we recognize that excitations of every kind may cause manifestations of sexuality, we are led to admit that even the strangest forms of love are not divorced from the normal mechanism, or at least are not so except under special physical conditions.

Sexual selection is subordinate to the development of the instincts relating to the means of pursuit and attraction. If we consider them closely, we see that they are as automatic as the instincts relating to coition. We see them obeying the laws of competition. Among savages, it is the male who runs the great risk of remaining single. So he does all he can to increase his sexual attraction by appearance. The opposite takes place with civilized people, amongst whom the female displays greater activity, with the same object in view. In the most advanced societies the women show a marked tendency to display their sexual characteristics. The corset, which gives prominence to the breasts and hips, is a striking example of it. Changes of fashion (which men have pretty well abandoned) are founded on the fact that excitation diminishes with its duration. Women's love for dress and adornment shows that they rely more upon their physical than upon their intellectual qualities to attract. The effects of beauty are as evanescent as those of odors, and far from woman's comeliness being needful, she merely requires to possess the allurements which Favorinus called *forma uxoria*.

It has been established that sexual choice is unconscious (Chamfort, Schopenhauer, Hartmann, Delboeuf, etc.), and many go further and claim with Schopenhauer, that love must be regarded as an instinct which impels to sexual union two beings, whose coition, in consequence of some special fitness, would result in progeny most suitable to the interests of the species. The conformity of sexual selec-

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Love in Degenerate Types

tion with the interests of the species may be the characteristic of physiological love; but it is not conscious. This conformity of choice is not limited to a single union; progeny suitable to the interests of the species may be begotten by the same person in coition with various persons. Although in some cases love necessitates systematization, still it is not indispensable to the interests of the species. If each woman were only fitted for one particular man, and vice versa, the aim and object of nature would probably never be attained, and the species would already be extinct. In fact, it would be easy to demonstrate that unions springing from the most instinctive, impulsive, and systematic tendencies end, as a rule, in sexual dissolution, or result in diseased offspring. Degenerate types of mankind seek and find each other; and it is quite indirectly, that their systematic attraction is in conformity with the interests of the species. It hastens their elimination. In the case of these individuals, the attraction often arises in the shape of that impulsive emotion known as "love at first sight," which as we shall see further on, constitutes a symptom more than a manifestation of the sexual instinct.

Exclusive systematization of sexual excitability marks a weakness in the instinct. Although the various sensorial excitations may awaken sexual instinct in normal individuals, it is none the less true that an exclusive power of a single sense to arouse sexual appetite often coincides with anomalies of function and denotes a tendency to sexual dissolution. It is beyond doubt that the importance which the intellectual qualities acquire in the determination of sexual choice result in a superior form of love, attaining nearest to nature's goal, viz., the interests of the species. In this form of love, which tends gradually to decrease the part played by sexual desire, individuals of the highest type may continue enamored of one another till extreme old age, though the sexual

Intellectual Element in Sexual Union

function may have been definitely extinct for a long time. There is no such thing as an old woman, says Michelet. It is not only moralists who consider sexual instinct immoral when it has the single motive, the sexual union; sociologists agree with them. The mingling of the sexes in schools may serve to vary this contact, and thus guard against the error of taking sexual enticement for love.

In civilized societies the intellectual element is so preponderating in sexual unions that, according to Starcke, amongst the various ways of desecrating married life, intellectual desecration is the most serious.

Still, it must be admitted that a systematization of sexual selection, exclusively based on intellectual and moral qualities, would probably result in annihilation of the species. Moreover, unions based on feelings which may be very moral but are foreign to the sexual instinct are generally failures. Mantagazza is not wrong in ranking gratitude and pity with vanity, revenge, and voluptuousness, as harmful causes of love. The more exclusive the intellectual factors become in sexual choice, the greater are the risks of dissolution; the slightest psychological antagonism may check physical sympathies. The saying that the best-loved persons are the most brutal or the least refined is not without its truth; their means of attraction are of the most material and enduring nature. The value of a union cannot be measured by a few special qualities, but rather by the harmony that may exist between two individuals. The harmonious union of mediocre persons often results in progeny superior to that issuing from the discordant union of individuals endowed with highest intellectual qualities.

The sexual instinct only functions normally when it is excited by normal stimuli. But sensorial extra-genital excitations cannot be regarded as acting abnormally, except when they act either exclusively or with a marked predomi-

Education and the Evolution of Sex

nance over the other excitations. Indeed, the evolution of sex proves that certain phenomena accompanying sexual excitement are caused by sight, hearing, and smell. For instance, it is well known that the odoriferous glands of many mammalia, which are more developed among the males than the females, are specially active in functioning during the rutting season: e.g., goats, deer, shrew-mice, elephants, etc. The associated feelings, excited by intellectual or moral qualities, are also normal stimuli, provided they are not exclusive like the feelings: love of approval, pleasure of possession or of conquest, etc.

Education in the family circle is in some respects the continuance of gestation. In the interest of race-propagation it is quite as necessary to take good care of children as to procreate fresh beings. The evolution of the sexual instinct in man tends not only to the production of individuals who are most in conformity with the interests of the species, but it also tends to ensure for these individuals the education which is best suited to any given state of social evolution. It not only necessitates a sexual selection founded upon those physical characteristics which are most important from the individual point of view, but also a selection founded upon those intellectual and moral characteristics which are most important from the social point of view. The evolution of the sexual instinct thus tends to increase the importance of parental duties in the education of children, which is the basis of their future ability to adapt themselves to the environment. Defects of education may cause, through habit, perversions which become as constitutional as if they had been congenital. To use Fenelon's expression, such children represent the result of "a second original sin."

Love of offspring, which is often more developed among animals than is believed, is the principal agent in the sur-

Laws of Improvement of Offspring

vival. When a species ceases to carry on the struggle for life by mere reproductiveness, it produces more highly developed offspring and bestows longer care upon them. Every step in the perfecting of education lessens the necessity of a numerous progeny. This fact may be observed in the case of fish, reptiles, and the animals which are inferior in organization. Thus, birds which build their nest most carefully lay fewer eggs. The same process may be noticed in mammalia. The period of gestation increases with the development of the nervous system, and the number of the offspring diminishes. Every increase in the volume of the brain and the complexity of the nerves connotes a longer period of development. *Every animal in its embryonic period sums up the history of the evolution of the race, and in proportion to the length of this history is the increase in the period of development.* In proportion as the intelligence is developed, maturity comes slow, and the slowness of development immediately shows itself in the length of gestation, which (but we must not forget to make allowances for size) is in direct ratio to the quality of intellectual development. This holds good in respect to the human species. Among savage races the girls marry very early; but as civilization advances, marriages occur later, even though the sexual instinct is often awakened at an earlier period than is the case with savages. The number of children also decreases, but education gains all the more thereby. Among the most civilized people it is the daughters of the most cultured classes who marry latest. The tendency can be traced in all classes, and the care bestowed upon the children is proportionate. Love of children is the ferment of the mental development which in its turn influences parental love.

The need of sympathy increases with mental evolution. The animals which are most capable of sympathy are those which have the most means of expressing their emotions,

Abortion and Infanticide of Savages

e.g., monkeys and parrots. As parental love and prudence increase in successive generations, there is a tendency to diminish the size of the family and to prolong the period of education. Among mankind intelligent self-restraint only appears as the result of intellectual progress; savages and barbarians adopt more radical methods. The paternal instinct which is the last to develop is the first to give way. A savage practises no restraint on himself; he practises it on his wife, and still more readily on his child. Hunger is stronger than love; and when hunger begins to grip the savage, it is the child that suffers. The savage's method of restraining the reproductive instinct is infanticide. As the mind develops and foresight with it, abortion gradually takes the place of infanticide. Amongst nomadic savages infanticide is not the result of a total absence of paternal love, it is a matter of necessity; they have to live and to move quickly when danger is imminent. Love of children shows itself even among the savages who practise infanticide, and it is proven by the fact that when a child's life has been spared for a few days, sympathy for it is then so far developed that it is no longer in any danger, or at any rate, the danger is largely diminished. As civilization progresses, cases of infanticide and abortion decrease so as to become quite exceptional amongst the most civilized people. With wandering peoples infanticide is common, but it begins to decrease when a man possesses a fixed abode.

A more advanced intellectual evolution is accompanied by less violent ways of keeping down the population. To begin with, the later date of marriage reduces the number of children and tends to prolong the period of education. The result of the perfecting of education is a greater advantage in the struggle for life. The evolution of paternal love is an agent of selection, since it tends towards the elimination of types in which paternal love is least developed. The

Limitation of Offspring

comparative mortality of children who are brought up by their parents and of children who have been put out to nurse is sufficient proof that such selection takes place.

Sympathy and intelligence, which are closely connected in their evolution, depend upon the development of the nervous system, which implies a prolonged period of immaturity, calling for an increase in paternal sympathy. This latter sentiment is the master of the destiny of the species. If it be true that the laws of heredity are harsh, it is none the less certain that the physical and moral hygiene of the parents influence the growth of offspring during the moment of fecundation and gestation. Those who grasp this possibility, and accept the responsibility, will have the best chance of leaving the most healthy posterity.

Paternal sympathy is the basis of all other forms of sympathy, and it is the basis of all the moral sentiments. It is at the root of conjugal and fraternal love, friendship, etc.

As Starcke remarks, the indifference with which the husband tolerates the infidelity of his wife in some primitive societies results from the little interest he has regarding the real paternity of his children. Just as love of children develops conjugal love, so conjugal sympathy makes a considerable impression in the education of children, tending to the restriction of progeny. As sympathy and intelligence develop, the love of collective well-being in the present and the future becomes accentuated; general wants increase, and with them comes the necessity of sexual restraint. Population does not always and everywhere increase with the same energy; it even tends to stop growing in the most enlightened democracies where everybody may aspire to the highest positions.

Nor is social organization solely concerned in variations of fecundity; the question of race is not unconnected with it. Starcke observes that the Latin races are inclined to sac-

Culture and Diminishing Reproduction

rifice the parents to the family, while the chief aim of the German races is the well-being of the parents.

The tendency to aim at the highest standard of education and culture can only result in a diminishing of reproduction, which is directly proportionate to the rapidity of artificial evolution. Civilization is a spontaneous phenomenon which must remain spontaneous. When the law intervenes with the object of making a premature education obligatory, it draws dangerously upon the reserve-forces of the race. But just as degenerate and dystrophic persons generally try to get the food and stimulants which are most likely to hasten their downfall, so it is also with peoples who are degenerating.

In every environment there is a tendency to the union of the most sympathetic males and females who are specially endowed with attractive characteristics. This tendency shows itself among the most cultured persons in spite of social obstacles; it is a factor making for progress, in which education becomes more and more prolonged.

At the time of its appearance the sexual instinct is not exclusive; it is the sentiment that becomes so. A young man loves the whole of the opposite sex; the reason being that the young have a biological remembrance of the different periods of the evolution of the species, and of the sexual promiscuity that marked the earliest ages of humanity. It would be absurd to accept Rousseau's opinion that the life of a savage is the most innocent of all. Savages have nothing to learn as regards sexual perversion, and chastity is a product of civilization, first showing itself in woman of advanced type. Originally it represented a requirement of her male partner, her proprietor, who punished adultery as if it were a theft, but yet would yield his wife to others from self-interest or pleasure. Woman's chastity evolved together with conjugal sympathy.

Male Passion and Female Chastity

All progress in sympathy synchronizes with progress in intelligence, and all progress in intelligence coincides with a progress in foresight which is the basis of education. Victory is to the most chaste. Conquest of woman by capture was perhaps less common than it has been stated to be; it was replaced by purchase. The idea of possession tended to make marriage indissoluble, whilst it inspired women with chastity as much through fear as through sympathy. The evolution of chastity was slower in the male, by reason of the intensity of his sexual passion, and the rarer intervention of relatives who were not much interested in his chastity, as well as the absence of the idea that he would belong to a woman who would conquer him. With the increase of conjugal sympathy the distinction between man and woman, drawn from the idea of comparative strength, disappeared, and woman gained in dignity if not in happiness. She won the right to respect when chastity was enjoined on her.

The evolution of woman as a possessor of property preceded her moral evolution. When woman, instead of being sold, was able to have property of her own, her dignity grew, and chastity had more worth in her eyes. The development of chastity among men is dependent on conjugal sympathy. On this sympathy the stability of the union is founded, and its evolution coincides with that of parental love, which is the origin of family and of society.

The evolution of permanent sexual unions tends towards ever-increasing individual liberty, especially for the woman; but the dissolution of legal bonds (which is growing more frequent, as the divorce cases prove) throws into relief the importance of mutual harmony.

The ethics and hygiene of normal sex-life are based upon reciprocal love, which can only survive in a permanent union. Proudhon looks upon marriage as a social necessity, defining conjugal couples as "organized justice." It may be

that the bettering of woman's lot leads to the dissolution of such unions, because the stronger an individual feels himself to be the less he feels the need of being supported by an indissoluble bond. "Free-love can only be realized in a state of communism, through the economic independence of parents"; and, it should be added, by the abandonment of children to the care of the State. But the power of being self-supporting does not imply that there is any benefit in being so, nor that it is to the woman's interest to establish equality between the sexes.

The ideal of religions that inculcate the complete suppression of all the sexual instincts is based upon the spontaneous evolution which aims at a restriction of brutal manifestations. The subjection of the sexual instinct to the will is an acquisition of successive generations which is founded upon sympathy; but it is no negation of the sexual instinct. The general effect of civilization is the subjugation of instincts to reason. Man gradually acquires the power to defer the satisfaction of his wants. "Do thou thyself but hold thy tongue for one day," says Herr Teufelsdröckh; "on the morrow how much clearer are thy purposes and duties." The more the satisfaction of a want is subordinated, the more necessary is it to defer the want. Satisfaction of sexual desire ("satisfaction" being understood in the widest sense) is the most subordinate of all to environment. It has to undergo postponement for a longer period than any other; but this postponement cannot be indefinite. Though it is beyond doubt that many individuals are able to definitely postpone sexual satisfaction, this is far from being the rule; few are capable of keeping a vow of chastity for life. Failures in continence have suggested the idea that continence is contrary to physiological law, and proof is believed to have been found in the pathological disorders that may occur in consequence of the struggle against na-

Continence and Atrophy of Testicles

ture. We have, for instance, the story told by Buffon of the unfortunate *curé* of La Reole, whose brain gave way under a prolonged effort to be chaste. But it only proves that everyone is not capable of indefinitely postponing the satisfaction of sexual instinct, and that it is imprudent to attempt an indefinite postponement; it does not, however, prove that satisfaction cannot be postponed, nor that the postponement cannot be delayed long enough to harmonize with the interests of society. The morbid condition which formerly used to be called "love-sickness" and chlorosis is connected with quite different causes.

Some wiseacres, who know nothing about evolution, maintain that an instinctive want must be obeyed as soon as it is felt, and that there is more reason for obeying it in the case of the sexual instinct, because the nutrition of organs is subordinated to their functions, and that resistance involves the destruction of the species. The subordination of nutrition to function is quite a gratuitous generalization as far as the sexual organs are concerned. The most reliable scientists who have dealt with the question of impotence do not mention abstinence as one of its causes, or at any rate do not succeed in proving that it is the sole cause.

The sexual organs are organs that belong as much to the species as to the individual; they keep their potency independently of exercise; and no one has ever found atrophy of the testicle in continent persons. The testicles continue secreting the sperm without any stimulation, from puberty up to old age, and they no more lose their function than does the ovary from the epoch of puberty to the menopause, than the uterus, than the womb, or the breasts, which may remain for many years without functioning and yet not lose their use. Those who are capable of psychic chastity may preserve their continence without any fear as regards their testicles or their fecundity; nor yet have they anything to

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fear as regards their health, which does not depend on the satisfaction of the sexual instinct. The sentiment of love is in no more danger than the organs. "Love never dies of want, but often of indigestion," is a remark attributed to Ninon de L'Enclos, an expert enlightened by experience. Pascal says: "There are certain brains needing long-deferred hope; such are delicate-minded persons. Others cannot resist obstacles for any length of time; these are gross natures." The necessity of immediate obedience to sexual instinct only holds good in the case of animals which are subject to a periodic rutting-season, but not in the case of man whom evolution has given the choice of his own time. Animals themselves are often independent of sexual impulses. Domestic animals not having to fight in their own defense or to get the necessities of life, are remarkable for their sexual precocity. But although sexual precocity generally coincides with a certain hyperæsthesia, domestic animals may often be without sexual connection during their whole life without injury to their health. All that is necessary is some hygienic precautions in the matter of diet and exercise.

Competent doctors who have studied sexual hygiene have no doubt as to the harmlessness of continence. Professor Beale says: "It cannot be too often repeated that the most absolute abstinence and purity are perfectly compatible with physiological and moral laws."

Conjugal habits do not of themselves imply any necessity for sexual connection, which is interrupted in the natural course of things. No doubt, there are husbands who, though they find their wives too weak to suckle a child, yet do not hesitate to get them again with child a few weeks after the lying-in; but, on the other hand, there are husbands who respect their wives' state during pregnancy and suckling, and who are neither faithless nor too weak for coition. There

Sexual Powers of Degenerates

is no such thing as a pathology of continence; Acton and Ribbing are quite right in affirming that it is not for a doctor to prescribe extra-conjugal sexual relations.

Hammond pronounces an opinion concerning hysteria which may be applied to other conditions. He says that in his judgment the disposition to hysteria which is more marked amongst young women than young men has nothing to do either with the fact that their genital instinct is not satisfied or that their genital organs are inactive. This state of neurosis should rather be ascribed to the fact that such women have no real aim in life, and that all their reflections, thoughts, and feelings are constantly centered in themselves. Unmarried women who have to make their own livelihood are no more predisposed to hysteria than married women.

Among degenerates, sexual preoccupations are often in inverse ratio to their sexual powers. Nations that perish through sterility are remarkable for licentiousness. It is the same with individuals. Hysterical attacks have been attributed to sexual preoccupation; but such preoccupation is of itself a symptom of something amiss. Besides, there are anatomical stigmata connected with hysteria just as with chlorosis; and these stigmata clearly show that hysteria is a somatic and not an essentially mental illness.

The evolution of sexual instinct points to chastity as its end, and those who keep chaste are the best spouses and the best parents; they escape the diseases connected with promiscuous intercourse, and they have offspring who are free from predisposition to vice and degeneration. Moreover, they act in conformity with their own physical and moral interests in avoiding the risk of transmitting contagious diseases to their spouses and to their children, as well as the danger of sterility which is attached to such maladies. Lastly they escape the troubles arising from the procreation of

Production of Degenerates

illegitimate children, from desertion, etc. Those who, in consequence of defective up-bringing, have had to drink the bitter cup of experience in sexual matters, perceive clearly enough that they might have postponed for a longer period a gratification which they desired rather from an unenlightened sense of *amour propre* than from any pressing need.

The object of education is the mastery of the instincts; thus raising man above the animals. Chastity is the crowning-point of evolution. The history of evolution shows that it is more difficult for man to practise chastity; but one cannot expect to develop it by a denial of its biological and social advantages, and still less by attributing inconveniences to it that do not properly belong to it. Everyone deplores the increase of prostitution together with venereal diseases that decimate the population, and play the most important part in producing degenerates. All the hygienic measures that have been proposed apply to women only. This injustice has not passed unnoticed. Martineau, who defines prostitution as the commerce of sexual pleasure, admits that the same measures should be taken with regard to men as to women, i.e., prostitutes and pimps of both sexes.

One can scarcely expect to abolish contagious diseases, which no one has been bold enough to more than vaguely attack, if men are allowed to disseminate them without being disturbed. Precautions taken against the spread of contagious diseases which have nothing to do with sex are less limited in their scope. Men (and it is they who make the laws) can do their own sex no worse service either from the hygienic or the moral standpoint.

Respect for the liberty of the individual prevents legal intervention in the gratification of sexual instinct. Education, which aims at restraining the instincts, should not encourage men to "no restraint" at the expense of women.

Sexual Equality and Sexual Dangers

In modern, as well as in primitive societies, man has retained his aggressive attitude as regards the sexual function; it is he who is the exciting cause of prostitution and the evils that ensue from it. Nevertheless, the necessity for woman to be chaste—a necessity which biology and ethics enjoin—carries with it the necessity for man to be chaste also.

As man's sympathy has encouraged woman's intellectual and moral development by tending to equalize the sexes before the law, it is astonishing that he does not recognize *the necessity of sexual equality in the case of sexual dangers*. Such equality would be most equitable and fruitful, both hygienic and moral. Writers possessing the most lax ideas with regard to sexual morality are nevertheless forced to admit that the same ethics should apply to both sexes.

Schopenhauer is among those who have helped most to spread the idea that man is by nature polygamous and woman monogamous. According to him, "man's love begins perceptibly to decline from the moment he has received satisfaction; almost every woman allures him more than the one he already possessed; he longs for a change. Woman's love on the other hand increases from that moment." This idea, if it were true, could only be reconciled with that of fitness for the preservation of the species if men were much more numerous than women—which they are not.

A revolution in morals can hardly be expected from mere recital of the history of evolution. But it may be said that those who assert that sexual impulses are irresistible, and who persuade young men that they can prove their virility solely by incontinence, and the more wild oats they sow the more they show their mental ripeness—such persons derive their ideas from the psychology of animals subject to periodic rutting-seasons, and not from that of civilized man. *Ignorance is the mother of vice*. As Foster Scott rightly says, *thousands of men would have remained pure if they*

Sexual Control and Intellectual Powers

had understood the responsibility and dangers of impurity, and had been taught that the sexual instinct, when kept under proper control, is capable of raising a man to the topmost height of his powers; on the other hand, when free rein is given to it, it may plunge him into an abyss of physical and moral degradation, engulfing, at the same time, his nearest kin and his descendants.

Restrictions which are indispensable to sexual hygiene cannot be brought about by preaching that the instincts are uncontrollable. What must be taught is that the most intelligent are those knowing best how to profit by personal experience so as to obtain mastery over their instincts. Only those who are incapable of being educated are at the mercy of instinct. Perfect virginity, the angelic condition, is a rarity; the love of Olindo, Tasso's hero, a suitor who has great desires, small hopes, and never asks for any satisfaction, is an exception. There are some temperaments which resist sexual impulse with more difficulty than others; but the failures, however natural they may be, must be considered as unfavorable accidents from the standpoint both of the individual and the species.

It is a mistake to imagine that sexual morality is independent of general morality. That the pudicity of woman is the condition of civilization, is beyond dispute; but the same may be asserted of the chastity of man, if it be remembered that the lack of it causes adultery, the birth of illegitimate children, the degradation of their mothers, and the spread of infectious diseases. Lastly, a noteworthy connection exists between the physical and moral consequences of sexual abuses, the necessity of lying, the absence of pity and sympathy, which are the main factors in the etiology of crime.

In the growth of the sexual instinct we find that the egotistic impulses gradually give way to the social. Social sympathy has its origin in conjugal sympathy, which is

Crime and the Dissolution of Sex

based on parental sympathy and love of children. Adaptation to environment is founded on the equilibrium established between these various sympathies. The individual can only continue living and reproducing if he is in harmony with society. All excess and all insufficiency, as defined later on, are proofs of unfitness.

The success of the hour may belong to the best and strongest fighters; but survival and the future belong to him who best adapts himself to the most precarious conditions of life. The gigantic animals that lived at remote geological periods have vanished, while a number of their weaker contemporaries still exist.

It may be stated that the loss of social instincts is frequently intimately associated with the decay of the sexual instinct. The history of crime is so fertile with proof of this fact that it is futile to argue the matter.

Next to the social instincts, the instincts relating to the normal sexual union become most frequently impaired in the course of the dissolution of sex. But these instincts are so closely allied to the social instincts in general and are so greatly influenced by social conditions that the one can scarcely be separated from the other. It may seem strange to treat the absence of conjugal harmony and disorder as symptoms of disease. Still, a doctor should make it a habit to inquire into the psychological antecedents of his patients, and to study the effects of family discord on the psychological growth of the individual; on the development of illnesses in general and of nervous and psychic disorders in particular. We might then develop a symptomatology of conjugal discord which would be of interest both from the medico-psychological and sociological point of view. By the study of the etiology of such discords, it would be possible to prevent them.

We have stated that the young have an unconscious

Sexual Promiscuity and Evolution

memory of the various stages in the evolution of the species. As they grow up they *re-act* the sexual promiscuity or unregulated polygamy of their ancestors. This ancestral tendency to promiscuity, stronger with man than with woman, and which one has been inclined to regard as an instance of arrested development, occurs also in the senile or pathological retrogression. It is found in many imbeciles who suffer from defective development of the nervous system. Cases, in which the tendency to promiscuity occurs without any simultaneous disorders of nutrition, should nevertheless be set down as connected with some defect of the organism. Its continuation in adult life under normal environment indicates something wrong in the evolution of the sexual instinct. Every disorder in the evolution of the instinct, however slight it may be, points to a disorder in development. People have tried to explain the tendency to promiscuity, and in particular to prostitution, as a phenomenon of atavism, regarding it as a form of heredity, which they allege to have a marked predominance over all other phenomena.

When atavism appears in any organism, animal or vegetable, it shows itself in characters lacking in the immediate parents of the individual, but which was actually possessed by beings which may be considered to have been among its ancestors.

Atavism includes at least two groups of facts which should be kept distinct. It is well known that plants perfected by culture revert very easily to the primitive type if they are not looked after, i.e., if their nourishment is unsuited to the condition they have reached. One can even reproduce experimentally amongst these plants alternations which are like alternating generations. That is a case of complete atavism, if I may use the phrase, which reproduces beings capable of growing like their ancestors.

Atavism and Arrested Development

Atavism does not appear in this shape in man. An individual scarcely ever reproduces an ancestor completely. As a rule, there is a disharmonic, or rather partial, reversion in connection with one or several organs, which causes unfitness of the whole organism for its immediate environment. Such an individual would be also quite unfit to live in the environment of the ancestor whom he anomalously reproduces.

In reality this partial atavism reproduces the teratological deformations which occur in defective conditions of nourishment during the embryonic period. De Lanessan argues that in man and the higher animals atavism is often the result of arrested development, and he asserts with Vogt and other writers that microcephaly, harelip, and the persistence of the branchial clefts are atavistic facts. Characteristics called atavistic, whether anatomical or physiological, when they appear in men, may generally be explained by arrested development; but they have nothing to do with normal heredity. In that case, we see memory manifest itself as a general function of organized matter, according to Hering's phrase. In the case of the deformative atavism which most frequently occurs in the human species, we are confronted not with the products of an organic memory endowed with a special or heightened activity, but, on the contrary, we are confronted with the products of a defective organic memory. The organic memory which manifests itself in embryonic development, in the growth and continuity of organic life, failed at some period, and did not reproduce the last phases of development, the last acquisition of the species. It is arrested development that causes the malformations which are often considered as characteristics of atavism. This disharmonic or partial atavism points to an incomplete heredity rather than to a form of normal heredity.

The absence of organic memory can also be traced in

Stigmata of Degeneration

cases of atavism where general resemblances are transmitted after missing one or two generations. Through some disorder in the nutrition of embryonic life the organic memory fails to retain the acquisitions of later generations. The word "dissolution," which I have already used elsewhere, seems to me preferable to "retrogression." Degeneration, decadence, is not a going back. Such retrogression is not the inverse of progressive evolution. Degeneration is so far from being a retrogression or return to a former state that those who maintain that the two terms are synonymous, recognize that the banished organs do not reappear, and that even the curtailed organs do not again assume their original functions.

Degeneration is characterized by a congenital lessening of physiological vitality. The result of this is the substitution of normal forms and structures by forms and structures of an inferior type tending to alter the functional specialization of every affected part. The parts affected by this reduction of vitality are peculiarly subject to the reactions which affect the organism through a general disorder of nutrition. In the domain of the functions of relation, the dissolution of the functional specialization most frequently manifests itself at first in the diminution of the processes relating to choice. The name "psychic stigmata of degeneration" may be given to vices that are not accompanied by any gross morphological anomaly; these vices have no relation to ancestral automatism.

Like morphological anomalies the anomalies of function are not due to a return without material conditions to an ancestral state; they are connected with anomaly of organic evolution. The tendency to promiscuity, which often manifests itself according to social restraints, either by celibacy or by prostitution, is frequent in the families of degenerates. It is also common among the offspring of drunkards.

Dissolution and Juvenile Delinquency

Disorders of the instinct, like disorders of the mind, are signs of a defective evolution, or of retrogressive processes. With the evolution of the instinct there comes a necessary evolution of the organs adapted to the function and in particular to the nervous elements. The most refined and the most recently perfected elements are the most complex and delicate; the most apt to be altered through troubles of nutrition. When a pathological condition supervenes, such elements are the first to suffer, and with them the corresponding functions. But the order of dissolution is not invariable, nor is it possible to foresee it with certainty; an old structure may become less stable under very varied conditions.

The most common signs of dissolution are the loss of the most recent acquisitions; of the instincts that are concerned with the interests of the social group and of the species; as well as neglect of the intellectual and physical care of children. The father may show this more often than the mother; but it is common to both sexes, and may end in complete abandonment of the children and infanticide. Degenerates have a tendency to give their children the education which is best adapted to develop their congenital defects. This tendency, lamentable though it may appear, is in reality beneficial to the species, because it hastens the elimination of beings who are useless or hurtful to the species.

But it is not only degenerates, marked by malformations, or who are unable to discharge the usual family duties, who desert their children or leave them without supervision. Nothing is more harmful for young children than to be deserted by their parents. The bad effects are seen in feeble vitality accompanied by a diminution of height and weight, a mortality above the average, and a larger number of cases of delinquency. Juvenile delinquency is of great social im-

The Ideal of Sexual Unions

portance, because it is the basis of habitual delinquency; the habitual repetition of small offenses is the preparation for great ones. The absence of will on the part of the parents, the non-resistance of impulses only strengthens evil hereditary tendencies. The influence of the family circle is decisive in the earliest years of life; so that individuals who are idle, or incapable of resisting the craving for stimulants, are evidently afflicted with a natural weakness making them unable to bear the burden of a family, and with a degeneration which becomes accentuated in their offspring.

The loss of instincts relating to the protection of the young is closely connected with the loss of instincts relating to the permanency of the union between sexes.

A correlation of the physical, intellectual, and moral factors, which is well balanced and adapted to the social environment is the ideal of sexual unions. Such balanced temperaments would not only ensure the children the education best suited to their environment, but it would also ensure the spouses the continuance of affectionate feelings when the somatic conditions of sexual attraction have disappeared.

Intellectual and moral beauty may keep an affection alive which does not fade with youth and survives the attractions of physical beauty.

"It is a very bad sign of the times," said Michelet, "when men no longer feel the beauty of goodness."

The tendency to the dissolution of permanent unions (which may occur by the way as a result of conditions which only indirectly affect the sexual instinct) has the invariable effect of spoiling the education of the children, and consequently the evolution of the species. It is often connected with psychic anomalies, and it has even been alleged to be hereditary. Moreover, it is not only psychic defects that stimulate this tendency, but also the physio-

Sexual Pursuit and Conquest

logical and anatomical defects that mark the degeneration of sexual protection.

The man enwraps woman and marriage with the same scorn. When woman is despised she loses her position as adviser and friend at the man's side, and becomes reduced to play the part of a voluptuous toy. Thus begins the reign of license and lust, leading to degeneration and extinction of the race. What is called free-love does not mean retrogression towards a state of nature, nor even a return to animality, but simply the dissolution of affection.

This disappearance of instincts concerning the protection of the young and permanent union, represents in some degree the first step to decadence.

A more serious indication of dissolution is the loss of instincts relating to sexual pursuit and attraction.

Sexual selection is only a special case of the more general process of natural selection. It depends on the advantage which some individuals have over others of the same sex and of the same species from the standpoint of reproduction. It begins by the selection of those who have the most success in exciting the sexual instinct. That is to say, the loss of instincts relating to sexual pursuit and attraction destroys the chances of selection.

Nature has armed the males for the conquest of the females. In almost all species in sexual pursuit the male is the aggressor, or at any rate the challenger. In the human species there are few peoples amongst whom the woman appears to take the initiative. Generally speaking, sexual conquests are affected by means of the secondary sexual characteristics. Late or insufficient development, morphological anomalies, defects of stature or physiognomy, and premature involution may diminish the chances of success. It is the same with defects of motive energy; appearance, voice, speech, sensibility, secretions and odors, etc. But

Lunatics, Rape, Senile Delinquency

apart from anatomical and physiological advantages the conquest of women is determined by certain qualities of behavior; verbal or mimic expression; temper and intelligence, which may be considered as tertiary sexual characteristics. When a man finds these means of conquering the woman have deteriorated, and that his chances of success have diminished, he then falls back upon the brutal mode of pursuit which becomes all the more violent as he meets with more resistance; he ends by attacking women with sheer brute force.

Persons condemned for indecent assault are often defective both mentally and physically. Deterioration of the means and the instinct of pursuit does not prevent the sexual desires from continuing, and, being intensified by not being gratified, so that they become impulsive, that is to say, antipathetic; these causes have scarcely any chance that the purpose of nature, fecundation, will be attained. Unsatisfied desire is sometimes accompanied by resignation.

When the instincts controlling sexual pursuit have reached their lowest point, the sexual instinct consists almost entirely in the need of coition or of ejaculation of semen. The same peculiarity has been observed at the commencement of sexual life among individuals whose development is defective. A return to elementary sexual instinct is often found among lunatics. The instinct of sexual pursuit drives old men to use means of corruption. This form of senile delinquency coincides with involution of sexual characters and azoospermia.

Rape by brute force has been regarded as an atavistic phenomenon. It is a phenomenon of dissolution, and it is a symptom of many morbid states.

While the male displays the sexual instinct by a tendency to pursuit and aggression, the female, in spite of her instinct to be attracted, resists him, also instinctively. This is the

Highest Form of Female Seduction

same in most of the species, and has the effect of exacerbating the man's sexual instinct. Some males, on the other hand, manifest instincts of attraction, and some females instincts of pursuit. This is in reality a variety of sexual inversion. The absence of resistance in the female is as much a characteristic of dissolution of sex as the absence of initiative in the male. It is indeed notorious that the absence of resistance or a tendency to aggression on the part of the woman is often accompanied by other characteristics of degeneration. Physical and psychic stigmata of degeneration are often observed among constitutional prostitutes, and their sterility has been again and again remarked upon. Senile involution among women is attended with somatic modifications which resemble masculine characteristics; and in cases of chronic psychosis, which are found in female criminals.

Instincts connected with sexual attraction reveal themselves among women in the most varied activities, the object of which is to show the sexual characteristics to advantage.

The tendency to resist the male in most females is in reality nothing but a method of allurements. "Pudicity is such a necessary adjunct to pleasure that women must remain modest even during moments when chastity is destined to be lost," wrote Madame de Lambert. Woman's modesty represents the highest evolution of this tendency and the highest form of seduction; it progresses with intellectual and moral progress. The involution of modesty is the first phenomenon of the dissolution of the instincts relating to the sexual attraction; but its effects can often be seen in the most defeminized types of prostitutes. Involution of modesty runs on parallel with the involution of old age. In chronic cases of insanity premature involution is common. Modesty is absent in idiocy, which, from the sexual standpoint, is the original soil of congenital delinquency.

The dissolution of instincts relating to sexual attraction is at first revealed by the involution of the moral and intellectual means of seduction, which to some extent continues, more often than not. But the total disappearance of such means does not exclude copulation.

The absence of instincts connected with sexual attraction is not the sole cause of evil; they may also do mischief by excess or perversion; we shall have to recur to these facts when studying sexual perversions. -

The dissolution of the instincts of attraction also appears in all conditions in which elements foreign to the primary or secondary sexual characteristics play a part in selection. Thus, in the matter of wealth, the bigger the fortune the smaller is the number who possess it, and the chances of selection diminish in proportion as one rises in the plutocratic hierarchy.

The instincts relating to coition may themselves be wanting, either through absence of development, premature involution, or disorders of general nutrition.

Amongst the inferior degenerates there is often a veritable sexual idiocy, which may be primarily connected with psychic, sensory, organic, or seminal insufficiency. Premature involution, connected with the premature senility of poorly developed subjects, or with the premature senility that is accompanied with troubles of nutrition, may cause a similar state of sexual apathy, simultaneously (or not) with disorders of ovulation and with azoospermia. In all cases of infection and intoxication, sexual power is injured. Numerous examples are furnished in cases of pellagra, ergotism, alcoholism, morphinomania, etc. Venturi justly observes that no insane person ever becomes amorous in the common sense of the word, and that such a person seldom asks to be allowed to leave an asylum for some erotic pretext.

The absence of any sexual desire does not imply the

Reflex Priapism in Children

absence of all apparent sexual perversion. The phenomena of excitement sometimes exhibited by children who are a few months old, and who are, as a rule, delicate and the issue of neuropaths or of diseased parents, have nothing to do with the sexual function. In general, such cases indicate a reflex priapism connected with local or neighboring irritations, or with mechanical exacerbation provoked by chance or corruption. If this priapism leads to habits of onanism, it is not because of a gratification similar to that which proceeds from the tickling of some especially sensitive part of the body. In fact, it is only in the stage of adolescence that onanism bears any physiological resemblance to the real sexual act. Amongst old men this habit establishes itself independently of the sexual instinct; it is often a kind of automatism. Venturi reports the case of a celebrated Italian philosopher, who died a short time ago at an advanced age, and who used calmly to masturbate in the presence of visitors, continuing at the same time discussing with them. Masturbation may appear after maladies which had completely suppressed all sign of sexual instinct. This asexual onanism may establish itself like any other activity which becomes automatic by force of habit, and may lead to actual sexual impotence; it may become the basis of various anomalies. Onanism in cases of sexual idiocy is a sign of arrested development, and in all cases habitual onanism is a mark of the dissolution of sex. It often ends in the eradication of sexual instinct and sometimes even in atrophy of the organs.

Dissolution of the sexual instinct and of sex does not manifest itself solely in sexual perversions (which cannot be indefinitely multiplied, since they end in sterility), but also in a general decrease of sexual tendencies. This decrease is revealed in an increasing frequency of effemination in man and of viraginity in woman.

Effemination and viraginity indicate a tendency to the

Effemination, Viraginity, Androgynism, Gynandria

effacement of sexual differences. Such effacement may be interpreted as the result of a modification of nutrition.

Living matter or protoplasm is commonly conceived as a complex or unstable substance whose constant changes have been called "metabolism." Protoplasm is being continually reconstituted by fresh additions of nutritive matter which undergoes many changes before reaching the limit of its complexity and instability. This synthesis is called "anabolism." But, again, living protoplasm undergoes a continual transformation into compositions which are more and more stable and are products of dissimilation. The processes of disassimilation are included in the term "catabolism." Theoretical students of sex regard the female as the expression of preponderating catabolism. We call an organism male, says Rolph, which is the least nourished and smallest in bulk, the most hungry and mobile. The small, hungry male cells seek the large, well-nourished female cells for coition, a purpose for which the large and better-nourished female cells show less inclination. The greater variability of males agrees with their preponderant catabolism. Effemination points to the decrease of masculine catabolism, and viraginity points to an inverse tendency. The tendency to sex-equalization is the negation of sex or its dissolution. Effemination and viraginity are attended by physical modifications that are very variable in degree. Sometimes there are none, or almost none; sometimes they are so marked that the illusion may be complete, as in cases of feminism and masculinism. Androgynism and gynandria are intermediate forms.

Whilst the anabolic tendencies of effemination are demonstrated by lack of activity, the catabolic tendencies of viraginity are still more clearly illustrated by the activity of the feminist movement, which is at once a symptom of and a factor in the dissolution of sex. It represents the tendency

Leveling of the Sexes

to the leveling of the sexes and exaggerates it by diverting from activities that are most useful to the efficiency of the sexual instinct, by turning woman from her chief social duty, maternity.

The feminists say that man and woman, being both human beings, should enjoy an absolute equality of rights, duties, and liberties. There should be an equal and common education for boys and girls. The fact of their biological inequality is generally lost sight of. As Kant said, man and woman are only a complete human being when united; one sex completes the other. Michelet merely altered the phrase when he asserted that "man and woman are two incomplete and related beings, which are but two halves of a whole."

The most confirmed opponents of feminism admit that the legal rights of woman are not as yet just; but this admission does not carry with it the necessity of equalizing the sexes. The tendency to the equalization of the secondary sexual characteristics, which are indispensable to the functioning of the instincts, is exaggerated by the tendency to equalization in education, thus diminishing sexual differences and increasing the risk of inculcating homosexual cravings. But a realization of the absolute community of education is, happily, impossible.

If indeed Bebel's proposition (one which has much more justification) were admitted, viz., that "a knowledge of the physiology and anatomy of the male and the female sexual organs and their functions should be spread as widely as any other part of human science," woman would learn that she can only struggle against man by ceasing to be a woman; she may make a beginning in this direction by renouncing motherhood. All that she can ask for is freedom for her natural evolution. It is beyond all question that a tendency exists to put man and woman on the same level before the law.

Intellectual Culture Heightens Desire

Experience shows that in the United States, where women have the right to vote, they ostracize all candidates, *no matter how capable*, whose private lives are dishonorable. These females fight for prohibition, and oppose all attempts to regulate prostitution.

Among the simplest organisms conjunction occurs between individuals of similar form which exhibit no sexual difference, one from the other. Dimorphism only appears in the most complex organisms. The most pronounced sexual differences are revealed in the highest and most recent types. These differences only appear because of the advantage they afford in reproduction and education, and they necessarily coincide with intellectual and moral differences. The leveling, therefore, of these somatic and psychic differences only proves a tendency to dissolution.

Equalization by means of artificial and legal processes runs counter to progress. For, by increasing the chances of the greater number, it compels the élite of the race to waste their strength in the struggle.

Although there is a necessary relation between the proper functioning of the brain and the general health, and although it is altogether paradoxical to assert that the thinker is a poor animal, it is none the less true that a culture which is excessive in intensity, when applied to individuals insufficiently prepared by evolution, may have disastrous effects.

The science of demography proves that the birth-rate tends to decrease in the various categories which rise in the social hierarchy. Intellectual culture tends to diminish physical fitness, and to multiply and heighten the desires; this results in various excitements, whose excesses entail a diminishing of the vitality. Besides, intellectual culture, quite apart from its direct degenerative influence, develops prudence and tends to limit the birth-rate by suggesting restrictions. It is in truth a factor in the dissolution of race.

First Knowledge of Sexual Inversion

Strongly marked sexual perversions, which manifest themselves in habitual abnormal relations, point to organic decay. Pederasty, even if it be acquired, indicates an abnormal constitution whenever it occurs in a *milieu* in which it is exceptional and publicly condemned. Under some environment pederastic habits have been of frequent occurrence, in which it cannot be said that perversions of instinct were involved. When, as with the Greeks, such efforts were made to save woman's chastity, that she becomes inaccessible apart from marriage or the gynæceum; when, by reason of their habitual occupations a common life between man and woman did not exist, and when men lived in continual proximity in camps and in the market-place, pederasty grew up apart from any instinctive perversion. Anthropologists do not confuse the two classes of facts; doctors do. *They try to prove that sexual inversion always existed, when in reality it has only been known since Westphal's work appeared.* It is only persons who have been convicted of sexual inversion who can give us true information about it. Historical research is useless and empty of result, and even nowadays inquiry is futile if the inverts are insufficiently educated and incapable of expressing their feelings in a definite manner.

It is certain that in the conditions of modern life the exciting causes have no influence except upon individuals whose physical or moral qualities are defective.

As for congenital, innate, or precocious perversions, and sexual inversion in particular, they are undoubtedly forms of sex-dissolution, which, even when they are accompanied by any psychic or nervous troubles, or with teratological malformations, or anomalies of development, indicate a tendency to degeneration.

Krafft-Ebing maintains that tendencies to perversions, whether congenital or acquired, are likely to be accentuated in the offspring. This hereditary transmission shows that

Reproductive Value of Perverts

they are evidently connected with somatic conditions. There is no actual proof that habits which are acquired and become automatic are transmitted by heredity; but troubles of embryonic nutrition may be manifested not only in gross teratological malformations, but also in later malformations that occasion functional troubles and instinctive perversions, tendency to degeneration.

Whether perversion is congenital or acquired, one cannot look upon the offspring of perverts as a welcome element in life, and still less so when the perversion is very precocious and persistent. Of course, persons who are only for a short time subject to perversions that were the result of pathological or temporary conditions of environment, may be regarded as less liable to give birth to a defective progeny; just as one considers cured and not liable to hereditary transmission of disease those who have been attacked by passing nervous troubles, such as an access of chorea, a fit of convulsions in the course of an intoxication, etc. But the same cannot be said of subjects tainted with permanent instinctive perversions that have become constitutional.

These reservations as to the reproductive value of perverts must naturally influence their treatment.

At first sight, it might appear that the goal to attain is the reestablishment of normal sexual connection; but the danger is not the anomaly of the sexual connection; it is the future of the species which is threatened by the offspring. The multiplication of degenerates is an increasing social burden that forces upon normal persons a useless excess of work. It is not the duty of a doctor to encourage the reproduction of degenerates, but, on the contrary, to prevent the consequences of sex-dissolution. Reestablishment of normal connection seldom gratifies the congenital abnormal. The necessity of limiting or suppressing the offspring of degenerates has led to the proposal of legal measures against the

Surgical Sterilization of Degenerates

marriage of insane persons, epileptics, the syphilitic, etc. Attempts are even being made to solve the difficulties connected with the restriction of the marriage of degenerates by advocating surgical sterilization of sexual perverts.

Might not the same result be obtained by the voluntary continence of abnormal beings? Is not this abstinence more easily obtainable than the modification of abnormal connection which is instinctive. It is well known what anguish normal sexual intercourse causes inverts. If, as is asserted, suggestion can effect wonders in the way of converting inverts to normal connection, it has, at least, as much chance of converting them to continence. It is also well to remember that sexual excitement, which can be combated by medical treatment, by certain physical agents, and especially by discipline, is far from intense. A large number of sexual perverts are very near impotence, which is often the actual starting-point of perversion.

Social discipline is automatically established in order to encourage elimination of sexual anomalies. The spontaneous evolution of perverts tends to sterility, and the best measures to take are those that encourage this natural tendency. They must be advised to be continent, and those who cannot follow such advice must, as far as possible, be reduced to impotence.

As the changes that manifest themselves between the reactions of a new-born child and those of an adult are connected with changes of structure, we may infer that changes in reaction, connected with evolution and civilization, are also caused by changes of structure.

It is astonishing to find that invalids, madmen, and idiots are rare among savages and barbarians. It is not because none such are ever born; but they perish through want of care. The sympathy of civilized peoples encourages misery by favoring the survival and reproduction of a great num-

ber of degenerates, constituting a social burden which is increased by the tendency to be lenient with our criminals.

This sympathy also shows itself in regard to sexual anomalies.

The conditions that trouble the development of the embryo result most often in producing general delays or partial stoppages. Anomaly appears to be a retarded function. Generally speaking, embryos which are partially abnormal are in a state of retardation. Still, under the same conditions, some embryos are neither retarded nor abnormal, but are notably advanced in growth and size; others, which exhibit partially arrested development, show a general development above the average. In fact, the troubling factors provoke a tendency to variation which is often degenerative, but may also be progressive.

The same thing happens in the dissolution of heredity among pathological families. The children are often defective, but sometimes above the normal. Though the neuropathic nature of genius and talent may be debatable, one can at any rate scarcely deny their family connection with neuropathy. Degeneration is the sign of a tendency to variation, which also produces supernormal persons.

The continuation of selection produces a diminishing effect upon the variation of species while perfecting heredity. Variation, which was greater in primitive ages, is dying out; consequently the chances of progressive evolution are less. Conditions of degeneration, which are at the same time conditions of variation, may constitute a process of progress. Medical men assume heavy responsibilities when they claim the privilege of granting the diploma of aptitude for wedlock as proposed by Proudhon.

As it is impossible to foresee the effects of the suppression of the conditions of degeneration which are often allied to

Increased Civilization Increases Degeneracy

the conditions of civilization, it is hardly allowable to attempt to bring about such suppression by general measures.

Still, measures of the kind have been proposed and we shall revert to them later on.

M. Pinard, who accepts a little too readily the conclusions drawn from dubious experiment as to the influence of morbid conditions of fathers on the offspring, implores them (and he does not spare the mothers either), "to abstain from procreating otherwise than when they are in as good a physiological state as possible." He would not permit "syphilitic, alcoholic, gouty persons, and convalescents" to procreate any more than "persons who are overstrained and depressed." No doubt, parents would be depressed if they were only allowed to procreate after a thoroughly conscientious examination of their physiological state, and the number of children who are useful in the most normal families would certainly be limited. It is wiser to leave the task of elimination to natural selection than to prohibit production.

Civilization acts upon the productive function by multiplying its variation and diminishing its fecundity. Variations are more often defective than progressive. Intensity of work implies an increase of failures; *peoples whose evolution is furthest advanced furnish the greatest number of degenerates*; but, when they disappear, humanity still continues the evolution in which they have marked a stage.

Intellectual and moral progress corresponds to the evolution of sexual instinct. In proportion as the highest manifestations of this progress begins to be perfected, the birth-rate decreases, and it reaches the lowest point in the races that are the most advanced in social organization. On the other hand, we see the number of degenerates, and worthless, harmful persons increasing among the most civilized peoples. Degeneration constitutes a wastage of civilization. The

more rapidly civilization develops, the greater the degeneration. Degenerates are least able of all to resist the causes of destruction; their disappearance is, in fine, the result of natural selection, which is unintelligible without elimination. The decrease in the birth-rate is the necessary consequence of civilization, the decay of the race. The decrease in the birth-rate may be partly balanced by a decrease in mortality, a necessary result of hygienic progress. *The numerical power of a people may diminish for the benefit of humanity.* Like a nation, humanity can only progress by intellectual evolution which causes degeneration and decrease in the birth-rate. This evolution manifests itself first among the most civilized peoples, and these must expect to be eliminated the first. The species progresses at the cost of the decay of the nations which were the first to help the progress. Such is the significance of degeneration. Although nature seems to encourage the evolution of the species, she has no more care for nations than for individuals.

The most civilized countries are exclusively peopled by mixed-breeds; there is not a single representative of a pure race in them. No race can flatter itself or complain at being the first in evolution or in degeneration. The laws of general biology have had their effect in each individual country and also upon the peoples of the neighboring countries—more or less.

Degeneration is the process of elimination necessitated by evolution; it makes the precautions advocated by Malthus useless. The dissolution of sexual instinct appears to be the phenomenon of degeneration which most aptly shows the natural tendency to the elimination of degeneration.

Although suicide is not the equivalent of a psychosis nor connected with a marked psychosis, it is none the less the manifestation of an anomaly. With few exceptions, it is less allied to the material impossibility of continuing to live

Suicide and Lack of Sex Life

than to absence of sympathy with the environment. Its relative frequency among bachelors proves that self-murder is intimately connected with the dissolution of sexual and family instincts. Suicide is also induced by the breaking of conjugal and family ties, widowhood, absence of children—in fact, all conditions that alienate persons from married life, that make it less intimate or disturb it. According to Adolphe Bertillon, celibacy is the cause of a death-rate above the average, a greater frequency of insanity, suicide, acts of personal violence, and attacks on property. But celibacy is not a cause; it is a result of somatic, psychic, and economic inferiority. Fear of the risks of marriage is of itself a sign of mental inferiority.

We shall now briefly study the varieties of perversion of the sexual instinct, which will show that they all tend to the restriction and suppression of offspring. Although medical intervention appears to serve private interests, it is often at the expense of the interests of society and the species.

Chapter Two

SEXUAL PERVERSIONS IN ANIMALS

EXPERIMENTS IN STRANGE COUPLINGS

THE scarcity of data relating to perversions among savages and animals does not prove that such phenomena do not exist among them. Rather, this scarcity is caused by the fact that anthropologists and biologists have paid little attention to such data. But documents and data resulting from comparative psychological research throw some light on this interesting subject.

Many mental disorders common among men are also found among animals. Neurotic diseases such as hysteria, tic, and epilepsy have been observed in animals. Morbid emotions are very common among them. These may extend even to some special phobiæ, particularly agorophobia.

It is not rare to find animals commit perversions which, in human terms are criminal. Most of the perversions that are found in men can also be observed among animals. Perversions of the sexual instinct in animals may be divided into three classes:

- (1) Anomalies of the sexual instinct relating to gestation and incubation.
- (2) Anomalies of behavior in procreation.
- (3) Anomalies of sexual desires and intercourse.

Anomalies in gestation among the mammalia show an interesting parallel to those among human beings. Women suffering with hysteric pregnancy reveal all of the symptoms imitating genuine pregnancy so that in some cases

Hysterical Pregnancy in Women and Animals

even a gynecologist may be deceived. None of the usual symptoms are wanting: there is a cessation of menstruation, an increase in the size of the belly and breasts, disorders of the digestion, and sometimes even lacteal secretion. And to complete the illusion the patient generally makes all the loving preparations for the expected child.

In most cases this hysterical pregnancy occurs in mature sterile women after many years of disappointment; but it may occur in various other conditions. These psychic manifestations frequently bear no relation to the physical conditions: but in some rare cases the physical conditions present such development that a wrong diagnosis is very probable, especially in cases where there is a marked tumefaction and lacteal secretion. Such hysterical pregnancy has been similarly observed in a large number of female animals which make all the preparations identical to that of a true pregnancy. Examples of such cases have been repeated by Garad, Harvey, etc. The same phenomenon has been observed in a zebra at the Dublin Zoological Gardens. In some female animals it may happen several times. Bouchacourt reports a case of a bitch that had three hysterical pregnancies. It has also been noted that bitches, two months after rutting, fall into a state of depression and lose their appetites and the breasts become swollen with a lactescent liquid. A purgative causes these ailments, somatic and psychic, to vanish in a short time.

Haughton reported a case of a she-ass that lived with a zebra and which had a succession of simulated pregnancies that ended suddenly at rutting-time. Nervous conditions in animals also hasten gestation. Instances of such abortions have been recorded.

The existence of hysterical pregnancy makes it probable that the development of this symptomatic complex is dependent on a local uterine irritation.

Animal Nymphomania at Rutting-Time

This illusion of reproduction is also found among domestic birds. Professor Müller relates a case where a male linnet had coition with a hybrid female, born of a gold finch and a canary, built a nest, and set hatching, though no eggs had been laid.

II

The loss of the maternal instinct is very common among animals. Females at rutting-time sometimes destroy their young. Jammés compared the infanticidal frenzy of puerperal insanity in women to the violence of cows and bulls when in a state of nymphomania at rutting-time. The same is common with other animals and a great number of birds. Male turkeys devour the eggs of their females. They also kill the new hatched turkeys in order to free the mother. Such facts belong to the study of erotic frenzy.

A great many animals destroy their infants at other times than the rutting season. Rats eat their little ones at birth without any apparent reason. Rabbits and guinea pigs mutilate the young that have been touched, making it difficult to study the condition of the newly born animals. This tendency to destroy the young may be attributed in some cases to an individualistic disposition. In laboratories such unnatural mothers are killed at once.

Rodents are not the only mammalia that occasionally kill their young. We have already quoted the instances of cows. Bitches and she-cats are also known to kill their young: but this is exceptional. The marmoset sometimes eats the brains of its little ones, or breaks their heads against a tree when tired of carrying them.

A number of birds desert their nests if they see that their eggs have been tampered with; others break their eggs or kill the little ones. Such destruction is perhaps caused by

Sexual Basis of Animal Infanticide

the horror these animals have for illnesses or deformities. Hens often abandon the sickly and deformed chicks while continuing to take care of the well-formed and strong ones. It is hard to discover in these acts motives that usually are found in human crimes. In all these cases it seems that the animals react against a pain, which sometimes is a sexual desire that the little ones prevent them from gratifying; but in most cases the cause of the pain is unknown.

In cases where the young ones are hindering the satisfaction of a desire, such as at rutting-time when their presence causes fatigue or want of nourishment, the pain is easily defined. But it is not understandable why the infanticide should result from the disturbance of a nest or the presence of an enemy. It may be that in these cases fear of the infants' safety is the pain, and that this fear drives the mother bird to destroy the young.

It is not only among animals that fear is followed by a secondary sthenic state resulting in anger. The same succession of emotions may be observed in man both in the physiological and pathological state as in the animal. A common example is that of a loving mother who has just been terrified by a possible accident involving her child. Although it may have been no fault of the child's, she rushes at the child in a fury and punishes it most severely. This psychological process plays an important part in the contradictory emotional behavior of degenerates, who sometimes attack the person they love best for the simple reason that some kindness missed its mark. Such contradictory reactions may also be observed in perfectly healthy people.

The explanation of such crimes may be the need of sexual gratification which is hindered or a pain associated with the beloved object provoking a contradictory reaction. In short, singularities of behavior may be generally explained by physical conditions.

III

We find in animals various perversions of sexual desires; satyriasis and nymphomania, and the most varied practises of onanism. This has been observed in horses, dogs, cows, elephants, etc. Erotic frenzy is common among animals, manifesting itself in fights between rivals and also between mates. In certain species no sexual relations take place without a fight. It is the male that always attacks. The tumescence produces a condition of distress, exciting a genuine anger which has its special manifestations. Erotic frenzy of animals has its counterpart among men. Among animals this frenzy does not indicate a morbidity analogous to sadism among men. The wounds which some animals inflict in connection with the sexual act sometimes serve useful purposes.

The non-satisfaction of a physiological need causes frenzy in animals. A cat, for instance, when it wants to relieve itself usually tears a hole in the ground. As a rule a moderate amount of scratching serves the purpose, but if its attempts by scratching are useless it keeps on digging and scratching with increasing excitement and frenzy.

Perversions of the sexual desire appear under various forms. Unsatisfied sex-needs often drive cattle, horses and poultry to unnatural acts. H. Sainte-Claire has called attention to the danger of causing sexual perversions by isolating the sexes. He cites cases of rams, separated from their mates. Horses and donkeys may also be instanced. Huber has observed that when the male ants are without females they violate the female workers who die of the rape because their atrophied organs are unsuited for sexual copulation. In several species the males have been observed to violate the immature females. *The separation of the sexes is the*

Sexual Relations of Different Species

most general cause of acquired sexual inversion, both among animals and men.

Castration shows that the mutilation of the genital organs modifies the secondary sexual characters, such as the hair, breasts, teeth, etc. Unilateral pathological lesions may lead to the same result. A female stag may have only one horn, or a hen only one spur; and in such cases there is often an ovarian disease.

The sexual behavior of animals is often modified by spontaneous or artificial modifications of the sexual organs. It is common for hens, when they get old, to behave like cocks. Examples of other species have been found in cases of parasitic castration, which M. Giard has studied thoroughly. The succulines which attack male crabs convert them into spurious females.

Breeders know that individuals belonging to different races of the same species are less disposed to coition than individuals of the same race. Still, many animals are not averse to coition with individuals of another race or another species or even another genus, e.g., different races of swans, swans and geese, geese and brent-geese, black-cocks and pheasants, male teals and ducks, peacocks and ducks, pheasants and hens, ducks and hens, and vice versa; parrots and canaries, goats and ewes, hares and rabbits, horses and donkeys, and vice versa; bulls and mares, horses and cows, bulls and jenny-asses, asses and cows, elands and domestic cows, dogs and jackals, dogs and wolves, dogs and sows, salmon and trout, etc. Réaumur himself noticed the frequent sexual relations between the rabbit and the hen of the Abbé of Fontenu. Broca quotes from the evidence of an eye-witness the case of a dog and a guinea-fowl. M. Gadiot recently reported to the Society of Veterinary Medicine a similar case of a dog and a hen.

Among hybrids, coition, spontaneous or provoked, with

Monstrous Unions of Animals

animals of different races are common. In most cases abnormal relations can be brought about only by isolation of two animals. The experiments succeed best with domestic animals, so far as the first act of generation is concerned. The wild animals often escape the result of such criminal experiments, because sexual desire fails in captivity.

When in captivity, such abnormal coitions are not brought about with equal ease among all domestic animals. It is easier managed with young males than with old. The easiest to manage are the most prolific, e.g., connections between horses and jenny-asses, or asses and mares, rabbits and hares, rams and goats, mules and asses, mules and mares, jackals and dogs.

Wild beasts in menageries often show signs of sexual excitement in the presence of male or female spectators. Such lust results from the revolting practices of animal tamers and show-folks of both sexes.

Animals of the same sex and of different species (e.g., cocks and ducks) indulge in the sexual act when strictly isolated. These abnormal unions appear the more monstrous because they occur between individuals of entirely different races and cannot result in fecundation.

All the various kinds of masturbation are found in animals, especially in monkeys, sheep, dogs, and horses. Montégre includes camels and elephants. Animals at rutting-time have been often seen rubbing their genital parts against any resisting objects within reach. Buffon's weasel gratified itself on a stuffed animal. Mammary masturbation also occurs among certain female and even in male animals, such as dogs and cats; the general cause of it is a local irritation.

In fact, animals are seldom surpassed by men in the variety of acquired sexual perversions.

It should be remarked that, in all the cases we have just

Anomalies of Venereal Appetite

mentioned, the abnormal relations are caused by special conditions, such as the absence of an animal of the same species and opposite sex, or the loss of sexual characters in the case of old or mutilated animals. Functional anomaly disappears when normal conditions are reestablished. In fact, the existence of sexual inversion, such as we know it in man, i.e., congenital homosexual love, is by no means found in animals; their perversions are accidental or acquired. The *vaches taurelières* might be quoted as instances of sexual inversion, but they do not, as a rule, refuse the male, and, moreover, the sexual organs hardly play any part in their particular anomaly.

Until quite lately, anomalies of venereal appetite in the higher animals were regarded as perversions acquired through known conditions. They try to satisfy their desire as if they had need to get rid of something. There is scarcely any more perversion in the preceding cases than in that of the toad which, deceived by the similarity in appearance, spends its sperm on the eggs of frogs.

Mucioli has recorded homosexual practises among pigeons even when individuals of the opposite sex were present. But he does not say whether their former or contemporary normal relations were broken off in consequence. The absence of such exclusion deprives this case of all value from the standpoint of congenital perversion. It frequently happens that hens which have lived normally for several years seek homosexual contact with crow-like cocks. Changes in the secondary sexual characteristics are caused by destructive lesions of the genital organs, which may at the same time modify the generative functions. On the other hand, anomalies of secondary sexual characters are apt to excite anomalous reactions in an individual of the same sex. So that an anomalous being may feel and excite anomalies

Abnormal Coition Among Insects

of sexual conduct by the fact of his anomaly, whether it be congenital or acquired.

Onanism and sodomy have been noted among frogs and tritons. Abnormal coition is not very rare among insects. It has been observed in the *lucanus cervus*, in bees, and particularly in cockchafers. Lombroso says that two male cockchafers in the act of coupling are preserved in the Turin Museum. M. Laboulbène, the Abbé Maze, and M. Gadeau de Kerville have observed instances of it. The last-named writer is the only one who calls these cases pederastic. He divides them into two groups: pederasty caused (1) by necessity, (2) by preference. Pederasty by necessity is, according to him, that which happens from an urgent want of copulation when no females are at the male's disposal; whilst pederasty by preference is copulation with another male in spite of females being at their disposal. It seems, at first thought, as if these latter should be considered as inverts; but their preference for pederasty does not appear to me sufficiently established. It is known that sexual odors are perceived at considerable distances by insects, and it is these odors which seem to play the most important part in sexual excitement. A male cockchafer which has just indulged in copulation is naturally permeated with female odors which attract another male; moreover, since he is half-dead from exhaustion, he is quite incapable of resistance; he cannot do otherwise than submit to the mistaken conduct of his brother male. M. Laboulbène, it should be noted, proved by his dissection that it was not a case of common pederasty, as the penetration took place in the sheath of the penis, which was left free by the retraction of the male organ from the succubus.

In a subsequent note, M. de Kerville quotes some observations of Peragallo respecting the copulation of male glow-worms with telephori of the same sex, and of male ragonycha

Animal Pederasty—By Preference

with male glow-worms; and he continues with the following singular inference: "There is certainly no proof in this very interesting observation, which has been made by a serious and distinguished entomologist, that the male *ragonycha* were pederasts by preference. At the same time, it is important to note that these males, if they did not have females of their own species at their disposal, must at any rate have had female glow-worms, since the cases of pederasty in question were observed in places where both sexes were in abundant numbers. Consequently, these *ragonycha* were pederasts by preference, and not pederasts by necessity." In fact, M. de Kerville interposes a gratuitous supposition between two contradictory deductions.

Some time ago I openly questioned M. de Kerville's assertion, believing that the odor of the females with which the male may be impregnated is able to cause anomalous sexual conduct. This supposition was the more probable in that Raphaël Dubois's experiments clearly proved the importance that smell plays in such conduct in some insects. He touched with a glass ring, which had been in contact with the sexual organs of a female *bombyx mori*, female butterflies of various species, and he saw the male *bombyx mori* trying to copulate with the butterflies in spite of its being impossible on account of the position of the organs.

I proved my hypothesis experimentally in the following way. I had a large number of cockchafers collected, which were separated according to sex. The next day a fixed number of males and females were placed in a large glass vase filled with leaves. The cockchafers which were copulating were set apart, and, as they were separated, the males that had done duty (*émérites*) were placed with a corresponding number of new males in a suitable receptacle.

Further, some males that had been isolated for at least twenty-four hours, were impregnated with the odors of

Experiments in Abnormal Couplings

females by plunging the ends of their tails in the female cloaca, into which certain glands empty themselves whose exciting property for males has been known for a long time. These males, with an equal number of new males that had not been impregnated, were placed into a receptacle and watched.

There were, therefore, three groups: (1) new males; (2) new males together with males artificially impregnated with the odors of females; (3) new males together with old (émérites) males which had recently had normal relations. The impregnated and the old cockchafer were made recognizable by the cutting of an elytron.

The following table shows clearly the result of the experiment:—

	<i>Number of Couples</i>	<i>Number of Inverted Copulations</i>
Group One	300	0
Group Two	208	2
Group Three	210	17

In these nineteen inverted couplings, all the “passives” had an elytron cut, i.e., they were chosen by the new males from among the impregnated ones which had just previously copulated in the normal way. In the case of two couplings, one of the second group and one of the third, the “active” and the “passive” cockchafer, had an elytron cut. Such exceptions only prove that the cutting of an elytron does not destroy sexual desire, and this copulation of the third group shows that sexual excitement may recur in the male cockchafer after an interval of twenty-four hours.

The large number of homosexual copulations occurring in the third group shows that the fatigued state of the cockchafer, which had just performed normal coition, predisposed them to a passive part. But the most favorable

Odor and Inverted Copulation

condition was the retraction of the penis; for, as M. Laboulbène had already seen, and I have verified, it was the sheath of the penis and not the anus that was penetrated. Boas's drawings make it easy to understand how it is that penetration can only occur in a state of rest.

The state of rest, which was quite natural to the *émérites* cockchafer, was not the sole favorable condition; it was necessary besides that the attention of the new, or rested, animals should be attracted by the odor of the female. There were no victims among the unimpregnated males, whether they were isolated males or whether they were living with females.

The importance of smell may perhaps be further illustrated by the following experiment. Fifty male cockchafer, whose antennæ had been cut off, were placed in a well-aired box with an equal number of females, and they did not in the two days they were under observation copulate even once, while in another box containing the same number of intact cockchafer there were eighteen copulations.

When cockchafer in the act of copulating are killed in order to preserve them, it sometimes happens that they are separated; not to mention two couples that were used for dissection, I still had thirteen homosexual couples. They were cockchafer that had been entrapped, rather than inverted cockchafer. As long as such abnormal conditions are not excluded, observations of isolated instances do not prove the existence of instinctive inversion.

Several of the observations concerning cockchafer required confirmation.

(1) When an equal number of both sexes were put together, homosexual relations never occurred. The same thing happened when new males were collected together and the females excluded.

Fatigue and Homosexual Relations

(2) A new male rarely copulated with another male that had been artificially impregnated with the female odor.

(3) Males that had just been separated from the females were very often observed to submit themselves to fresh males. This last fact indicated that the tendency to the passive rôle in homosexual relations is favored by fatigue.

The fact that some males impregnated with the female odor, without having had sexual connection, became victims of fresh males, seemed to indicate that the female odor had acted as a specific stimulus on the fresh males who were "active" in the copulation. The influence of smell, of which the antennæ are the receptive organs, was further confirmed by the fact that the male cockchafers that were deprived of their antennæ had no sexual relations with the females that lived with them in equal numbers.

I repeated these experiments with silk-worms, which were carefully isolated and watched from the time they left the cocoon.

(1) When the males were put together with an equal number of females no instances of homosexual connection occurred. When the males were deprived of females, periods of agitation were observed among them, but abnormal relations never resulted.

(2) The males whose tails were soaked in liquid coming from the females, never yielded to the fresh males that were placed in contact with them.

(3) The old (*émérites*) males that had just been separated from females and placed with fresh males very often allowed copulation. This coupling may last half-an-hour or an hour or even longer; and then the passive silk-worm begins to move and frees itself. Attempts to preserve the coupling when the silk-worms were dead, with a view to dissection, failed.

(4) The silk-worm that had just left the female was

Males Impregnated with Female Odors

much less exhausted than the cockchafer under like circumstances, and it is often able to resist the attempts of the fresh males. But it can be made artificially passive to a remarkable degree by cutting the antennæ close to the head.

Immediately after the removal of the antennæ, it stops moving, and submits to copulation, if another male is there to try it. The same removal may, but more seldom, have the same effect on males that have had a long rest after a normal coition, or even on fresh males.

(5) Males which, after having had normal connection, have been deprived of their antennæ and have let themselves be subjugated by new males, recover their sexual activity and after a short time again have normal relations with females.

This last fact demonstrates that though the antennæ are the organs of smell, they are not indispensable to sexual function. This conclusion was proved by the experiments of M. Balbiani, who clearly saw that the male silk-worms which were deprived of antennæ and did not bestir themselves like the others in the presence of males impregnated with female odors, were none the less able to fulfil their sexual functions when they came in contact with females. The removal of the antennæ causes a temporary state of traumatic shock, during which the sexual function, the most delicate of all, is so far affected that the insect submits to the approaches of another male. But it is not a case of permanent specific action.

The influence of smell on sexual function is confirmed by the attraction (not followed by abnormal relations) that is exercised by males, that have been in contact with females, over the other males.

The numerical result of the experiments will enable the reader to appreciate the value of the conclusions:

Homosexuality and Abnormal Conditions

	<i>Couples in Experiment</i>	<i>Number of Homosexual Copulations</i>
(1) Fresh males	100	0
(2) Tired and fresh males	108	22
(3) Tired males with amputated antennæ and fresh males	82	63
(4) Fresh males with amputated antennæ and fresh males	54	14
(5) Fresh males artificially impreg- nated with female odor and fresh males	32	0

In a word, it is with the silk-worm as with the cockchafers. Homosexual relations only occur under abnormal conditions. One male does not seek for another, except in the absence of females; and homosexual relations are only possible if the male has been made complaisant through exhaustion, such as may be caused by a recent coition or traumatism. Until the contrary is proved by experiment, spontaneous sexual inversion among silk-worms may be denied.

In other cases, moreover, one may note the relation that exists among animals between loss of the so-called normal sense and disorders of sensibility. Homophagy in dogs may be connected with a sensorial defect.

Devices similar to these have been used in cross-breeding among the more highly organized animals resulting in fertile copulations.

Proof of the existence of congenital sexual inversion, as it is understood among men, is no more found in the couplings of other animals. There is no proof that the animals in question do not renew normal relations, when they return to normal conditions.

Masochism in Animals

Congenital sexual inversion seems to belong exclusively to man. It is probable that the toleration experienced by inverts in their environment and their ill-considered training, may exaggerate the intensity of their tendencies, and even their number.

It is hardly true that functional anomalies exist without abnormal anatomical conditions. Indeed, a great number of facts tend to show that anatomical anomalies are transmitted by heredity, and that the anomaly sometimes becomes aggravated in the transmission. Prudence, therefore, prescribes the sterility of all individuals who present even slight anomalies of the genital function.

It is quite the custom to give as an example for eugenical practise the selection practised by breeders in domestic animals. Still the practices of breeders are not in all instances worthy of serving as a pattern from our own point of view.

M. Cornevin records the fact that he saw in a Hungarian stud a healthy stallion which, when placed near a mare in heat, never got an erection. In order to produce it, a stableman had to crack his whip, letting it feel the sting on its legs from time to time. And the proportion of fecundations to copulations was observed to be no less among the mares with which it copulated than with those that were mounted by other stallions. This animal furnishes a good illustration of the morbid influence of pain and of painful emotions (masochism) on the genetic functions. This influence, which was well known in ancient times, throws light on an anomaly, which it can hardly be advantageous to spread or to aggravate. It would have been as interesting to know the genetic behavior of the stallion's offspring as well as their number.

Isolated or collective anomalies of sexual gratification occur among animals only as reflex phenomena, and their

Education and Restraint of Animality

manifestations, however frequent they may seem, do not by any means prove that they are legitimate among men, in whom they should only appear under similar conditions, i.e., divorced entirely from education whose aim and object is to restrain animality in man for the benefit of humanity.

Chapter Three

CURIOUS PHENOMENA

CASES OF EROTIC DECADENCE—MALE PREGNANCY

ANOMALIES of the sexual instinct are distinguished by a disharmony between the mental and physiological growth. Malnutrition may influence the sexual instinct, like ailments of growth.

Defective development of the organism may be shown by precocity, retardation, or perversion. Now, we must call attention to the importance of anomalies from the standpoint of degeneration of the species.

Precocity in the evolution of sexual instinct reveals itself by a certain exaltation among women and men. This fact should be taken in connection with Hannover's observation in which the periods in women, whose menstruation was precocious, occur at somewhat shorter intervals than is general. Precocity of the sexual instinct, apart from the fact that it is often harmful to the individual, is not favorable to the species. It is known that precocious procreation often results in defective children, and premature sexual relations seem often to be a cause of sterility. The evil effects of precocity on the offspring may be even seen in cases in which one of the partners is mature.

The evil is more marked when there is an unbalance between the development of the instinct and that of the sexual organs. This lack of harmony generally causes sexual perversions; but sexual inversion often occurs in children whose genital organs are not prematurely developed.

The first manifestations of sexual instinct at puberty are peculiar for their absence of selection. Age and the physical detractions seem to be a matter of indifference, which, in

Instinctive and Precocious Perversion

time, may cause depravity. The sexual indifference of puberty has given birth to the idea that sexual inversion may be an arrest of development. The imitateness, which enables normal sexual acts to be performed at a precocious age, may be based on heredity; that which, on the contrary, results in the performance of abnormal acts reveals a dissolution which is allied to degeneration, to a disorder of embryonic development that may, sometimes, be detected by morphological characteristics. -

Cases in which masturbation is caused by a local irritation; such as, phimosis, balanitis, oxyures of the rectum or the vagina, etc., should be kept distinct from the others. Reflex scratching produces pleasant sensations, and the desire for them becomes a habit. These habits, which are often of early growth, are at first independent of sexual excitement.

Instinctive perversion appears clearly in one of Marc's cases, in which precocious onanism appeared with other perversions.

Retardation of growth, if it were merely an isolated anomaly, would possess no further importance, so far as the species is concerned; but observation proves that the delay is often coincident with sexual anomalies, and seems to bring about premature decay. Experimental teratology proves, besides, that conditions which are harmful to growth generally, simultaneously produce anomalies and premature decay.

Senile precocity often appears in individuals who are affected by infantilism or persistent juvenility. The same correlation is often observed in the evolution of sex. But precocious evolution is not always spontaneous. It may be provoked by illnesses that affect nutrition, or by local affections of the genital organs. It may be beneficial to the indi-

Dissolution of Sex in Old Men

vidual, but it is harmful to the species, at any rate, by diminishing the chances of a healthy progeny.

As for retarded evolution, it may appear at first sight advantageous to the individual and to the species, showing an exaltation of vitality. The deterioration of the means of sexual attraction, when it coincides with activity of the sexual instinct, often inspires depraved tastes, which are sometimes seriously harmful. We also know that the children of aged parents are as a rule defective, even when one of the parents married a young partner.

These, which are the simplest anomalies of sexual instinct, often result in the propagation of abnormal and diseased offspring, or in sterility. They may, therefore, be regarded as a form of degeneration. If the instinct is handed down by heredity, the reason is that it is connected with the physiologic structure. Its anomalies are thus allied to anomalies of structure which may be detected in morphological anomalies.

Manifestations of the sexual instinct at an advanced age need not be always regarded as pathological; but it is not the same thing if they revive after a gradual cessation. Such revival is often the precursor of senile dementia, and it may be a long time before intellectual weakness sets in. It often appears too in an abnormal shape. The victim of it often addresses himself to children or persons of his own sex. He may only show it in gestures and words, but it is by no means rare for him to reveal his morbid tendencies by more characteristic acts, such as exposure of the genitals, contact, violation sometimes accompanied by violence or flagellation. Senile demented do not even spare animals, which they torture at the same time. Tardieu, Brouardel, and Lacassagne quote cases of criminal assault in which the age of the victim is in inverse proportion to the age of the criminal. In fact, the dissolution of sex among old men

Erotomania and Love at First Sight

shows itself very often in a desire for immature girls and young boys.

But sexual desire for children is not peculiar to old men; it also appears in persons who have been exhausted by excesses. This kind of penchant may manifest itself precociously in degenerates, and to all appearances spontaneously, without connection with any pathological condition. Examples can be given from both sexes. Magnan has recorded an instance of a woman twenty-nine years old, who felt an abnormal attraction for a little boy of two.

Sexual attraction sometimes appears suddenly as an impulsive anguish, "love at first sight." Such imperious allurements rarely leads to the happiest unions. Upon superficial examination it may be considered as a symptom rather than as a manifestation of normal sexual instinct, for not only is it noticeable by its proceedings, but it is often found in persons suffering from nervous defects. In such explosive shape love commonly shows itself in erotomaniacs. This anomaly is most frequently noted among women.

Here we have a mental confusion following a physical upheaval; something astounding, in the physiological sense of the word. Such astonishment is not always allied to a sympathetic feeling which may bloom later. Sometimes the first sensation is one of inexpressible fear or vague anxiety, "an inward movement which causes a feeling akin to fright, because of its violence." In other instances it is a kind of prescience. "It is at one and the same time an illumination of the dark clouds that hide the future from us; a presentiment of the pure joys of reciprocal love and the certainty of both understanding each other."

One of the most striking characteristics of love at first sight is its suddenness. He who is gripped by this driving passion cannot better compare himself than to the Pharisee,

Physical Phenomena of Sudden Love

struck down on the road to Damascus, and who arises to find himself blinded, and not only a Christian, but even a martyr.

Love at first sight is often accompanied by physical phenomena; a kind of oppression, tremor, spasms, electrical shocks, and vertigo, as in the case of Berlioz. These symptoms may be compared to the indispositions of sorcerers.

This form of attraction rarely appears simultaneously in both parties concerned. Nevertheless, Shakespeare shows it in "Romeo and Juliet," and it is again noted in the following instance. We refrain from discussing its nosological value, not possessing documentary evidence.

Garibaldi, in his autobiographical memoirs, writing about his first meeting with Anita, narrates a personal experience which deserves attention from this point of view.

"We remained," he says, "in silent ecstasy, looking at each other like two persons who had met before and who sought for remembrance in their respective features. At last I saluted her by saying, 'I think you are mine?' I knew very little Portuguese, and uttered these bold words in Italian. Be that as it may, there was magnetism in my insolence. I had made a knot that death alone could untie; I had discovered a well-guarded treasure of great price."

The foregoing description is interesting, not only because it is a fine example of sudden attraction and its imperious character, but also because it records the connection between love at first sight and false remembrance.

This illusion makes us fancy that some object, which we see for the first time, has at some other time excited the same sensations. In ordinary cases, the sense of sight alone is stimulated. The phantasy of the "already seen" is met with in literature under various disguises. Wigan has noticed it fully, and this phenomenon seems so frequent nowadays, so ready to crop up under all sorts of varying and shadowy circumstances, that it is difficult to fix its value

Intimacies of a Psychopathic Case

as a symptom. It is, however, no normal manifestation, and we are forced to agree with Crichton Browne, who says that it generally appears in neurotic individuals, and may even be the sign of a morbid state. Hughlings Jackson, in the same way, quotes a case in which false memory constituted the aura of an epileptic fit. Crichton Browne alluded to a like fact. These false remembrances, always showing themselves in the same manner, linked by constant association, must not be confounded with identical isolated illusory reminiscences, manifesting themselves, although rarely, in epileptic sufferers as well as in other neuropaths. Besides, false memory occurs as well in the aura of megrim as in that of epilepsy.

The connection between false memory and love at first sight, as well as their morbid origin, can be satisfactorily observed in the following case.

A. B., 24 years of age, belonging to a family of psychopaths. A. was born after full gestation, had a good constitution, and no neurotic worries troubled him during the first two years of life. His convalescence was slow following a fever and a rash. A year later, after having been frightened by a drunken man, he had a fit, with loss of consciousness and micturition. Thenceforward, he was subject to sudden pallor with or without swooning, taking place with no apparent reason. He often dropped any objects he held, and frequently stumbled. These accidents were repeated for two and a half or three years, and then disappeared until puberty. At school he kept his place among the best pupils.

He was 14, and his voice was changing, when one morning, while dressing, he was seized with a convulsive attack, accompanied by biting of the tongue, loss of urine, and a swoon followed by lengthy slumber. He once more began to be inexplicably clumsy, and was a martyr to vertigo, which

Nocturnal Convulsions

generally overcame him at the dinner table, or shortly after meals. At that moment, he attracted attention by his strange remarks concerning the dishes served up, things on the table, or the dress of the persons present, which scarcely ever varied. He would suddenly ask his mother why that day she had on some dress already worn the day before; why a custard had the same flavor as that of the preceding day; why his helping of potatoes still had the same disagreeable taste. He always alluded to unaccustomed objects, paying no attention to what came daily under his notice. Such were false memories, as they were called by the persons of his environment, and he allowed no discussion or banter concerning his errors, being firmly convinced that he was right in all he said, and never retracting a word. These false memories were mostly isolated, but from time to time they were followed at once by a fit of vertigo.

Like the rest of his troubles, these false memories appeared at varying intervals; often several days running, or many times in the same day, and then there was a period of rest during a week or two, rarely more. This state of things lasted many years. These accidents were considered mere eccentricities, but nevertheless it was remarked that when giddiness and false reminiscences were more frequent, his true memory seemed to weaken and it was more difficult for him to study his lessons. He was nearing the age of eighteen, when, after his examination for the degree of bachelor, he had nocturnal convulsions, with biting of the tongue and loss of urine, which was ascribed to fatigue, and all the more easily neglected, as every sign of giddiness and false remembrance seemed to fade away. He continued his studies for two years without ever suffering from the anomalies of memory which had been conspicuous before, and went through one year of military service without any neurotic troubles being noticed.

Fits of Ardent Sentimentality

He remained well for a few months after his return home. One night he woke up with a feeling of heaviness in the stomach and vomited his last meal. Scarcely had he regained his bed, when he was seized by a fit of convulsions similar to his preceding attacks. It left him the following day in a kind of stupor, from which he could only be roused for a short space of time. Since then, vertigo and false memories have returned. The advent of both is announced by a change of expression easily recognized by his mother, and which she describes by saying that his eyes "go in"; the lower lids droop, and assume a dark hue. She believes that these physical changes existed formerly under the same circumstances, but were certainly less marked.

The fits of vertigo are not always ushered in by false reminiscences, often occurring alone. They always arise under the same circumstances; during or after meals. From time to time the vertigo is more serious. These fits of giddiness were accompanied twice in one day by backward falls.

It was after these accidents that I saw the patient for the first time in June, 1898. He at once underwent a course of treatment with bromides. The giddiness disappeared, and the reminiscences gradually faded. He became reassured; began to follow his treatment very irregularly, and eluded all remarks about this. When a series of fits of vertigo came on, he once more had recourse to bromide which he would drop again a few days later.

At the end of 1899, he was lunching with his mother and one of her female relatives, fresh from the country, and whom he had never seen. She was about forty, a woman having nothing particularly attractive about her. His eyes "went in," as his mother used to say and a moment later he was on his knees at the feet of the lady visitor, giving vent to the most ardent sentimental utterances. It was very difficult to quiet him. He declared he had received notice of this

Erotic Manifestations

visit in a dream the night before. Such a sign could not lead him astray; he felt strange agitations. Nature urged him on. All this was explained without the least fury; he felt that what he demanded could not possibly be refused. The female relative left the room; the mother explained to her son that her guest was a married woman and the mother of a family; that she loved her husband and her children; and that she was almost double the patient's age, but he felt his position could be upheld by unrefutable arguments. Suddenly he grew pale, and was seized by a fit of convulsions resembling former attacks. He awoke from his torpor at the end of twenty minutes, complaining of pains in the head and an invincible longing for sleep. He went to bed and slept until the next morning, being uneasy all day. At night, after dinner, his looks became strange in the manner already noted; he twice called the person who had been the object of his erotic manifestation the day before, by her name, and falling backwards, had a fresh fit of convulsions. He fancied he could see that female in the same attitude as when he addressed her in the first instance, and he thinks that he repeats her name despite himself. He then becomes unconscious.

He realizes perfectly that he is under the influence of some morbid allurements, but remains convinced that he was warned by a dream; having experienced an upheaval of his being which he cannot forget, as he never felt anything of the same kind before. He is quite certain that should he meet his mother's relative, he would be spurred on to do something foolish.

The first scene and the reminiscences which since figured when the fits of vertigo came on are unaccompanied by any local phenomenon of sexual excitement. There is naught but pure love. Since the last convulsive attack, the false memories have not reappeared.

Allurements of Degenerates

In the foregoing example, the morbid character of explosive attraction is thoroughly demonstrated by accessory facts. The connection between the initial shock and the illusory reminiscence seems to be sufficiently established by the conviction of a former dream, not mentioned before the shock. Moreover, it is interesting to note that the false remembrance accompanies the true reminiscence which is now manifested in the aura of the fits of vertigo, and which has been classed by Hughlings Jackson among intellectual auræ.

Such fulminating attraction, as well as love at first sight, may be epileptical manifestations. It will be no surprise to note these allurements in emotional degenerates who are generally subject to epileptical outbursts. But their effects may be produced under other influences, as it is seen in a category of subjects whose morbid state, if increased by congenital defects, may be entirely acquired; which is the same as saying that a great number of morbid conditions may induce this kind of impulse. In such a connection, the following instance seems worthy of notice:

S., 52, retired tradesman, belongs to a neurotic and arthritic family, and has always enjoyed good health until the last few years. He started in business and got married early in life; has always lived regularly, and if sinning through any excess, it has been an excess of hard work. With the exception of the demise of two children, his moral career has not been more troubled than his physical life. His wife has been ill with a malady of the womb of a cancerous character, causing her to linger wretchedly for two years. In the first years of nursing his wife, he suffered from insomnia, and shortly afterwards physical exertion, which he loved, became repugnant to him. This was all the more strange, as he possessed remarkable vigor, allowing

Cravings of Neurasthenic Case

him to indulge in most strenuous sports. He became vacillating, hesitating at each stroke of business, and fully discouraged as soon as he was alone, principally at night. Then came dyspeptic derangements, soon followed by noteworthy loss of adipose tissue. He turned his business over to his son, so as to be able to go on nursing his wife. He was then able to sleep in the daytime, so that despite numerous sorrowful nights he seemed as if about to pluck up courage, when his wife rapidly succumbed to uræmia.

His neurasthenic troubles increased. He became irritable, and the slightest noise or change of the light in a room caused him pain. What worried him most was a cloudy craving that besieged him by fits and starts. This was an indefinite sensation of anxious need, leading to physical as well as mental anguish, but he was powerless to realize whether he yearned for food or drink, sensorial excitement, activity, or rather all those feelings meeting and combined. He rushed at any food or beverage that was handy, and was at once relieved after the smallest quantity had passed into his stomach. If he could not put his hand on anything, he ran out, and walked as fast as he could; fatigue soon quieting him.

Under the influence of tonics and hydropathic discipline. his neurasthenia was attenuated in a notable degree. He could take walking exercise with greater ease, and it made sleep easier. Nevertheless, he did not overdo it, having noticed that the fatigue brought on a sensation of vague and anxious craving which had often forced him to rush into a café, and swallow drinks which did not agree with him, as he was immediately seized with fits of vomiting. For the last few years he had lived in a state of strict continence, which was not at all irksome to him, but he remarked that as his strength returned, sexual excitement intervened during his fits of vague yearning. If he hap-

pened to be in the street, he quickened his pace to follow any woman, although her back would be all he saw. This pursuit helped him along in his walk for some short space of time, and then suddenly fatigue broke him down, causing him to return home like a whipped cur. There were no more signs of sexual excitement, but an overwhelming need of rest. One day, when his obsession seized him in the street, and he was following a woman whose shoulders only had been seen by him, another female crossed his path. He felt himself irresistibly impelled towards her, accosting her point-blank with a most pressing invitation. He was received in such a manner, with more scorn than anger, that it sufficed to bring him to his senses; but he was immediately overwhelmed with a feeling of giddiness, causing him to take refuge in the first shop he reached, and where he was some minutes before he could recover from his confusion.

This scene brought about a recrudescence of his neurasthenia, lasting several months. The patient refused to go out alone, for a long time after the disappearance of his anguish and cravings. In spite of being cured, he still was convinced that he had accosted the woman, because he had fallen in love with her at first sight and because she was exceptionally beautiful. His sudden infatuation was therefore justified, he argued, and he had kept an illusory remembrance of her. He was forced to alter his opinion when he chanced to meet her again much later.

The impulses of neurasthenics are particularly interesting. Although generally conscious, such impulses are often irresistible, and may lead to acts followed by serious consequences. The multiplicity of conditions in which Beard's syndrome can be developed shows us quite sufficiently how numerous are their chances of growth and what an important position they hold in delinquency. The feeling of

Natural Selection and Explosive Love

vague yearning plays a part too. I know a female suffering from the hungry urge, who, when taken with her craving in a linen-draper's shop, where she finds nothing to put in her mouth, buys the first article she sees, without requiring it in the least. This purchase relieves her, but she is conscious of the fact that if she had no money, her anguish might lead her to steal. When sufferers from neurasthenia feel a desire to eat, the yearning is manifested by a fit of uneasiness where specific feeling of hunger is sometimes wanting. Certain incidents of periodical drunkenness have been explained by forced continence, where the undecided character of the need is also demonstrated. It is often to be found also in degenerates who attract attention by being unable to resist the influence of their yearnings. Whether it be hunger or thirst, the want is impelling and full of anguish, similar to the desire to sleep, shown by narcoleptics. Satisfaction must be obtained at once, and when under the influence of the sexual instinct they are even more impatient. The life-story of degenerates shows how easily they are led away, for in their case the inducement breaks forth with the violence of an explosion. A confused craving is also found among toxicomaniacs, and it is principally to be met with in neuropaths under the influence of fatigue.

Let its mechanism be what it may, the explosive outburst of sexual attraction, or love at first sight, is far removed from the laws of natural sexual selection, inasmuch as evolution constituted it by relating intellectual and moral factors with somatic elements. We are justified in looking with suspicion on sexual selection when we come across it accompanied by morbid conditions. Before regarding it as a celestial inspiration, which is to be obeyed without resistance, we shall be acting more prudently by trying to see if it be not merely nature warning us that something is going wrong in one department of her great works. It may be a

symptom of which we must find the cause. Its association with those presentiments, false remembrances, and vague cravings, which characterize abnormal sensibility, give rise to strong suspicions that love at first sight is the manifestation of a morbid emotional state.

If the preservation of the species should be considered a function of a sound person, the absence of sexual desire cannot be reconciled with health. Nevertheless, Hammond admits the existence of normal men who have never had sexual desires. Zacchias has noticed in women a *naturæ frigiditas*, which is much more common than anæsthesia in men, and it is often connected with a neuropathic state. It is frequently manifested by an extreme slowness in the production of orgasm, or by failing to complete the act of procreation. The *naturæ frigiditas* may be connected with anomalies of the genital organs. It is common in all cases of sexual ambiguity. Women are often subject to a physiological frigidity that dates from fecundation, and continues after confinement, until the reappearance of menstruation. It is often prolonged during suckling.

Absence of sexual desire is in most cases acquired. It may be the consequence of want of excitement, especially as a result of very great physical or mental activity. But in that case it is not definitive. It may be temporary or definitive after sexual excesses. Although desire may survive cessation of the menstrual function or ablation, or the pathological destruction of the ovary or the testicle, the loss of the organ as a rule causes the loss of the function. Disorders of general nutrition also have great influence on the sexual function, which is often suspended or destroyed by infection or intoxication, in cases of diabetes, morphinism, cocaineism, and caffeinism. The cause of the absence of desire is frequently of a toxic nature, and may be due to bromides, lead,

Causes of Diminishing Sex Powers

antimony, sulphide of carbon, iodine, and arsenic—considered by other authorities to be an aphrodisiac.

Alcohol, which has had for a long time the reputation of increasing sexual desire in the shape of motor energy, only acts thus in quite a temporary way. It diminishes resistance to perverse tendencies, and these are usually connected with impotence; absence of desire soon follows. In alcoholism, as in the case of neurasthenia generally, sexual desires are sometimes increased for a time, but the sexual powers are on the whole diminished.

Lesions of the spinal marrow, which directly or indirectly affect the genital center, may occasion anæsthesia, such as is also observed in certain cases of lesion of the cortex, and notably in progressive general paralysis. Disorders of nutrition may produce the same effects as serious and permanent lesions of the cortex, in the form of hysteria, hypochondria, or melancholia.

Neurasthenia often reveals itself in disorders of sexuality; they are more common in men than in women. They mainly consist in an excessive excitability coinciding with an impotence which is at first relative, though sometimes complete, and is accompanied by various perversions.

Mental preoccupation of any kind whatever (e.g., intellectual work, emotions, etc.) may cause suppression of the sexual desire. It may be interrupted by representations which association renders inseparable from sexual excitement, such as erotic ideas or a scene of violence.

The sexual instinct may be altered in consequence of functional troubles or organic lesions of the genital organs, whose sensibility, secretions, and motility may be affected. Their sensitiveness may be reduced or troubled; the genital organs may be affected by anæsthesia, or by dysæsthesia. What is called hyperæsthesia, an exaltation of sensibility,

Distinction Between Priapism and Satyriasis

causing strong reactions to follow weak stimuli, should not be regarded as a perfecting of sensibility.

The secretion may decrease or increase. Aspermia or polyspermia in men have their analogies in women; ovulation may be absent or may increase in frequency. Women who are affected with anomalies of sexual instinct have, in not a few instances, intercalary fluxions which occur at a fixed time in the intermenstrual period, and appear as a local pain accompanied by a feeling of heaviness, and sometimes even by a slight discharge and correlative phenomena of excitement.

Motor troubles are chiefly connected with spinal or cerebral affections, that may act directly on erection and ejaculation; but they may also be of reflex origin.

Most of the ancients, and Galen in particular, confounded priapism with satyriasis. Paul of Aegina seems to have been the first to establish the distinction between satyriasis, an illness which may nowadays be considered as a form of acute delirium, and priapism, which is a symptom.

Priapism is characterized by extreme erection of the penis, whose curvature increases with the distention. The erection is accompanied by a feeling of strangulation and painful heat, without any venereal desire. This symptom, which may last some time, is occasionally simulated by an effusion of blood, of traumatic origin, in the corpora cavernosa. It is often reflex and results merely from fulness of the bladder, or irritative lesions of the urethra, the bladder, and the seminal vesicles (mechanical irritations produced, e.g., by horse-riding, carriage-traveling, etc.); but it may be brought about by ingestion of phosphorus and cantharides. Goltz has noticed that when the marrow of a dog is cut above the genito-spinal center, erection is more easily excited. It may be the local manifestation of various neuropathic conditions, encephalic or medullary affections, infec-

A Case of Priapism

tious illnesses, tetanus in particular, forms of neuropathy, etc. Epilepsy figures only vaguely in its etiology.

Taylor, in his study on priapism read before The American Association of Genito-Urinary Surgeons, gives an etiological classification of priapism and omits all mention of epilepsy. Yet Hargis has recorded the case of a negro (non-epileptic), who after copulation used to suffer from priapism, caused by a spasmodic condition, that yielded to bromide of potassium. And Legros Clark quotes the case of a person who succumbed in coma to an affection of the spleen, and who, besides attacks of epilepsy, had several attacks of priapism of the *corpus cavernosum*, sick-headaches, delirium, etc. Because of the doubtful nature of these cases, the following appears to me worthy of attention:

O., 12 years of age.—No hereditary neuropathic antecedents. He was born at the proper time, but the pregnancy was disturbed by a shock in the sixth month. He was born delicate, but healthy till his first teething, when he had convulsions several times. He walked and spoke at the normal age like his brothers and sisters, and was clean early. At nine and a half, he had, within six weeks, four convulsive attacks attended by loss of consciousness, urination, biting of the tongue, and consecutive stupor. He had no recollection of these attacks, and it is not known whether they were preceded by any subjective phenomena. When he had got rid of the worms, the convulsive attacks did not reappear, but they were replaced by blurred vision, which the child used to describe and still describes in a very precise manner. It would happen all of a sudden, and generally in the early hours of the morning, everything around him would appear red; then after a moment the intensity of the color rapidly increased, and he saw only red; all shape disappeared. He had a sensation of nausea, and brought up

Violent Attacks of Priapism

two or three mouthfuls of a clear fluid. The whole thing lasted about a minute; he did not lose consciousness, and heard what was being said around him, but he was very pale and had a bewildered look.

These crises of erythrospia recurred once or twice every day for about two months; then they quite suddenly disappeared. In this interval vermifuges had several times been given him, without result. The health of the child was perfect for two years; he was free from all nervous trouble; his sleep was good. One day, about two o'clock in the morning, the father was awakened by a loud cry. He rushed to the bed of his son, and found him uncovered, holding his penis in both hands, and twisting about in pain. He had an intense erection; the whole of the gland was distended and violet in color. Almost at the very same moment there was a complete resolution. There was a light in the room; the father got up at once on hearing the cry and was very much struck by this sudden prolapse of the gland, the more so since the child did not seem to be conscious of his approach. In spite of the child's denials, he had some suspicions as to the cause of the occurrence, or rather he was convinced that there had been some provocation to account for it, followed by a surprise or a feeling of pain. The child was closely watched, but no trace of bad habits was noticed. A month later the same thing occurred, at almost the same time; then again a fortnight later—about an hour after going to bed. Two hours later, the child was heard to utter a strange cry, and he was found to be in convulsions, foaming at the mouth. After a minute or two he fell into a deep sleep, and only awoke again next day in the morning, stupefied and knocked-out. He had urinated in his bed and bitten his tongue. He presently appeared to have completely recovered; but, six weeks later, in the middle of dinner, a look of fright was suddenly seen on his face, he grew pale, and,

Diagnosis and Treatment of Priapism

hastily seizing his genital organs with both hands, he cried out. This time, too, a violent erection was observed, which, at the end of about two minutes, collapsed. The child did not lose consciousness. He has several times described, in identical terms, the phenomenon as a sudden, terrible shock, accompanied by distention of the penis, which was almost instantaneous and was extremely painful.

Some days later, the child was put on a bromide treatment; and, during the following six months, no attacks of convulsion or priapism took place. But the patient had several attacks of vertigo, accompanied by loss of consciousness. One must, therefore, make reservations as to the definite result of the treatment. But the diagnosis of the malady is at any rate confirmed.

There was no cause of local irritation; neither constipation, nor worms in the intestines, nor lesion of the penis or the urethra. Urination was easy and normal; the foreskin was not tight, and neither his mucous membrane nor that of the meatus or the gland showed any sign of irritative lesion; the volume of the testicles was normal, they hung well, and could not be pushed back into the inguinal glands. There was no mark of puberty either about the genital organs or about the larynx; nor was there anything abnormal in the mammary regions.

These attacks of priapism which appear and cease suddenly, which last a very short time, occurring simultaneously with convulsion and vertigo, and which are suppressed, or at any rate deferred, by the bromide treatment, may, it seems to me, be justifiably regarded as epileptic manifestations.

Besides, if these paroxysms be doubted as positive signs of epilepsy it still would be very difficult to connect them with any other morbid state. Sometimes, it is true, priapism

Beginnings of Sexual Excesses

and clitorism are observed among the ataxic in the form of attacks similar to other paroxysmal crises. But in the cases I have observed, and which I have also met with in persons suffering from general paralysis (and they might be approximated to the species of epileptics), these crises were gradual in their beginning and, above all, more lasting; so that they resembled priapism observed in affections of the spinal marrow and of consequence of spinal traumatisms.

Where does excess of sexual desire begin? According to Emminghaus, sexual anomaly is characterized by the immediate awakening of desire after its satisfaction, or its excitation by objects which do not normally possess this virtue.

Sexual excess may appear at the physiological crises accompanying puberty in both sexes, and among women as a prelude or as a consequence of menstruation and menopause. Even in men, who also seem, at any rate in a few cases, subject to normal sexual periodicity, manifestations of sexual excitement may occur periodically. Consumptive euphoria may appear in the form of sexual excitement. Local irritations of the genital organs or the neighboring organs and sensorial excitations as well, may produce the same effect in such subjects, especially when they are highly nervous. Sexual hyperæsthesia may be incidental or transitory in certain affections that are subject to cyclic alternations, in general paralysis or in senile dementia. Medullary lesions rarely result in an increase of sexual desire; but still it is very often found as an antecedent to the ataxic, and I am inclined to believe that it is with them a symptom rather than a cause. Not every one can indulge in sexual excesses with impunity.

Symptomatic sexual excitation generally vents itself in normal sexual relations. But sometimes its morbid character is emphasized by the coincidence of instinctive anomalies, e.g., onanism, bestiality, homosexuality, etc.

Three Forms of Sexual Excitation

In symptomatic sexual excitement, the balance of the physical, intellectual, and moral factors of sexual activity is often upset. One of them may assume an unusual and more exclusive potency; and a circumstance, which would generally have but a trifling influence, may play a chief part. In most cases it is the physical factors that are exclusively concerned, and the reactions are exclusively physical. But it is not always so. Sexual excitement in insanity may throw some light on this subject.

Ball defines three forms of sexual excitation, the hallucinatory, the aphrodisiac, and the obscene.

(1) In the hallucinatory form, excitation results from hallucinations relating to the genital organs. Sexual pictures may crowd the brain, in the shape of illusions or hallucinations. The patient, whether male or female, is the victim of various ideas that provoke a more or less permanent erethism. Such hallucinations may form part of the symptoms of persecution-mania. Moreover, the excitement is not solely occasioned by tactile hallucinations of the genital organs. All hallucinations of the senses whose excitation may cause sexual excitation through association or suggestion, may have the same effect, particularly olfactory and visual hallucinations.

This hallucinatory excitation may occur in an epidemic form in any environment favorable to hysteria. There have been several well-known instances in convents, which caused much commotion when brought before the tribunals. People under such hallucinations are capable of bringing charges against persons who belong to their entourage or happen by chance to come in contact with them. It is not prudent to visit them without witnesses. Incubi and Succubi imagined they had sexual connection with the devil. Emminghaus tells of the nuns who imagined that the saints and even Christ had enjoyed them carnally.

Sexual Hallucinations, Aphrodisiacs, Obscenity

Hallucinations may be preceded by obsessions. Besetting ideas relating to sexual instinct are not necessarily coincident with physical excitation. They even develop in some cases of hereditary neurasthenia in proportion to the increase of impotency.

(2) Sexual excitation in the aphrodisiac form is marked by exaltation of the sexual appetite, and is observed in a large number of mental maladies. It is not uncommon among imbeciles. It can be seen in a considerable number of excitable lunatics, especially in puerperality; it is frequent in the early period of progressive general paralysis. It has remarkable relations with religious madness.

Is it possible to believe with Ball that this exaltation of sexual desire constitutes the whole malady? Ball only gives one example; the old woman mentioned by Trelat, and about her we may make reservations. The same doubt extends to those women "of ardent temperament," alluded to by Georget. Whether aphrodisiac excitation is continuous, or intermittent like dipsomania, it seems to be always connected with other symptoms.

(3) Sexual excitation, in what Ball calls the obscene form, occurs in subjects whose language, postures, and gestures are constantly lascivious, whilst the physical state does not respond to the psychic excitation. These are, he says, the braggarts of vice, and in most cases impotent. The obscene form of sexual excitation principally appears in senile dementia, in general paralysis, in the maniacal excitation of hysteria and puerperality.

Some forms of intense sexual excitation are often called nymphomania and satyriasis, but Ball rightly reserves these two terms for a serious affection resulting from a lesion of the genital organs or the nervous centers. Intense sexual excitement may be observed after infection, or physical

Insatiability: Satyriasis, Nymphomania

shocks. Chauffard of Avignon noticed a case of satyriasis as a result of a fall on the nape of the neck.

Two kinds of nymphomania and satyriasis may be distinguished. One is chronic and expresses itself in an exaggerated form of sexual excitement, which is not specially dangerous; the other is acute and is often accompanied by high fever, frequently ending in dementia or death. The characteristic of both is insatiability of sexual desire; no cessation follows the satisfaction of it. The general troubles that accompany it remind one very much of acute delirium; but the anatomical conditions of it are still little known. Satyriasis (erotic madness among men) hardly differs from nymphomania (erotic madness among women), except in the intensity of its aggressive tendencies; it is rarer.

Satyriasis and nymphomania are not always forms of acute delirium. They are sometimes only an incidental symptom of psychopathy, such as general paralysis, senile dementia and periodical insanity. They may also be met with in degenerates in the form of impulsive, irresistible, and mentally painful crises.

Nymphomania may appear in a platonic form. Charcot and Magnan have mentioned an instance of a woman who had never yielded to her desire. In other cases the genital excitation is brought about by pain. Mantegazza cites the case of a nymphomaniac who had a pollution at the moment her clitoris was cut.

Lasegue's exhibitionists, who find pleasure in exposing their genital organs in the presence of children, girls, and women, may be ranked in the obscene section. Morbid excitability is often shown by the desire for activity without the possession of the power to act. It is common for exhibitionism to be accompanied by no local erethism. The whole thing is confined to mimicry without any other result than scandal. In other cases, exhibition before children or women

Uncontrollable Erotomania: Exhibitionism

produces a physical excitement, which is followed by certain operations that result in orgasm. Exhibitionism is a syndrome which is common to a great number of morbid states. It occurs among the weak-minded, idiots, and imbeciles; among persons suffering from general paralysis, especially at the beginning of it, and more often among men than women; and amongst persons suffering from senile dementia, alcoholism, or epilepsy. Exhibitionism often appears in degenerates in an extremely painful form of mental anguish; and the crises are frequently brought on by alcoholic causes. It has occasionally manifested itself in somnambulism. Exhibitionists are often remarkable for a repetition of the same acts which become stereotyped.

Erotomania is an ideal form of morbid love. Sexual appetite with its physical accompaniments is, as a rule, quite foreign to it. The representation of some being forces itself on the mind; it is an unremitting obsession. The erotomaniac makes a kind of abstraction of his personality, it is an ideal he pursues. It may be a desire of possession, a conjugal tendency without sensual elements or reaction, a kind of gamomania, or desire for the moral possession of an individual of the other sex. The desire of possession, whatever form it may take, may be caused by all the qualities of the person who is the object of it; by a special quality, or again by a physical or moral characteristic which is insignificant in the eyes of most people, i.e., it is a state of erotomaniacal fetichism. Erotomania, like dipsomania or kleptomania, is accompanied by anguish; it is as uncontrollable as either.

The erotomaniac realizes his ideal in the person who has attracted his attention, and he attributes to that person charms that may be entirely absent, and all the qualities that may in succession excite desire in his imagination; he realizes in his mind in the highest degree what Stendhal

Madness of Inaccessible Love

called "crystallization." Don Quixote believed the hands of an innkeeper's servants to resemble those of a princess. The erotomaniac generally indeed aspires to a person of higher position than himself, e.g., a queen, a princess, or a celebrated actress. In most cases it is the queen of heaven, the Holy Virgin, who inspires the madness of chaste love. The erotic individual seems to love the inaccessible. He resembles some amorous idealists who, having found in some person one of the characteristics that particularly impress them, expect also to find in that person all the qualities they associate with that characteristic. This kind of anomaly is as much a negation of the purposes of sexual instinct as erotomania. Foster Scott ranks romantic love among the abnormal forms of love. When the romance ends the love ends also, he says.

Erotomaniacs are very differently influenced by their amorous passion. In most cases, they are adventurous and even aggressive and inclined to persecution. But some of the more feeble confine themselves to lamenting over their own unworthiness, which they endure with pious resignation. Indeed, imbeciles and weak-minded persons, when their love is not impulsive to the point of violence, often resign themselves even to the most revolting humiliations.

Mantegazza thinks that coquetry, which is only a form of the art of seducing, belongs rightly to pathology. Although it exists among men, it is more frequent among women. *Amour-propre* has so great a place in it, that to study it one would have to make a study of pride rather than of love. Physiological seduction is a desire, coquetry is a vice. The desire of pleasing is one of the most fundamental necessities of love and one of its most active instruments; coquetry is an end in itself. When the conquest is complete, physiological seduction subsides; while, on the other hand, coquetry is permanent. "In the worst cases of coquetry,"

Coquetry, Narcissism, Jealousy

says Mantegazza, "the heart cannot be given to any one person, because it is promised to all; and the dreadful weariness involved in pleasing a large number of people so deadens feeling as to make the growth of a serious affection impossible." Exalted coquetry excludes love: "there is no tenderness in coquetry," says Boufflers; and, in spite of appearances, it is a sign of the dissolution of sexual instinct. In fact, it is not uncommon for coquetry to appear simultaneously with anomalies of sexual reactions and sterility.

Coquetry may also exist apart from sexuality (of which it is the negation) in the form which Nacke calls *Narcissism* or love of self.

Jealousy, which has been called the "poison of love," may manifest itself in both sexes as an anomaly of the instinct relating to sexual pursuit or attraction. Jealousy is a moral pain that may be legitimately caused by a wounded feeling, e.g., of love or *amour-propre*—an attempt to touch a sacred possession; but it often appears without provocation, through a habit of suspicion, which is to some extent constitutional. "We are jealous, not because any motive exists, but because of a fault which lies within our natures." It is a true psychosis, in which *amour-propre* has a greater share than love. The asexual nature of jealousy-psychosis shows itself in particular when it has regard to persons who have nothing to do with sexual competition, e.g., the parents of those who excite the jealousy. It is connected with nervous debility. It brings women more often than men into lunatic asylums; it is often, in fact, a form of insanity. It is often developed at the time of the menopause; it may be connected with hypochondria, but among degenerates it often appears in the form of an obsession. Among epileptics it may show itself in the form of attacks of anxiety. Light may be thrown on predisposition to jealousy in adult persons by the existence of similar symptoms in infancy; it is well known

Erotic Suicides and Crimes

that nervous children are liable to have their jealous feelings provoked as much by animals and inanimate objects as by human beings.

The condition of general depression, whether it be of the physical or mental order, in which morbid jealousy ordinarily springs up, indicates sufficiently that it is a sign of dissolution, for it is seen among degenerates where there are forms of intoxication—principally in alcoholism, cocaineism, organic brain troubles, senile dementia, and whenever there is general depression. It is frequent at the time of the menopause. With individuals in a state of decadence, animals may be the object of symptomatic jealousy.

Morbid jealousy is sometimes regarded as the result of exalted love; but, in reality, a more complex feeling is generally present, where pride, *amour-propre*, a desire for exclusive possession, or annoyance at being in a position of moral or physical inferiority, play a great part. Jealousy may have a sensorial or intellectual basis, but the morbid characteristic of this feeling is shown by its intensity and persistence, despite insufficient motives. When entirely without a cause, and accompanied by illusions or hallucinations, it becomes delirious. When the facts recorded by writers who have taken the trouble to jot down their observations, are investigated, it is clear that persons who suffer from morbid jealousy are degenerates, or madmen whose mental state reveals other morbid characteristics. Murder and suicide for love's sake, whether they are connected with jealousy or not, are also psychopathic manifestations, which cannot, as a rule, be exclusively referred to perversion of sexual instinct. If there are more suicides and crimes of passion in modern society, it is not because more love exists, but because there are more degenerates. The morbid character of jealousy is exemplified in the crimes arising therefrom, and

Mammary Suction and Sexual Desire

which often resemble epileptical crimes because of the innumerable and furious blows which are dealt in such cases.

Under the heading of sexual perversions, only anomalies connected with sexual relations are generally included. But the history of the evolution of sexual instinct teaches us that the emotions connected with the offspring, and with the mate who helps in their upbringing, have also become instinctive in the course of evolution. The most complex phenomena of instinct, those that are last acquired, are the most delicate and the most liable to dissolution, not only through disorders in the nutrition of individuals, but also through unfavorable conditions of environment.

The sexual instinct in man is not only liable to be troubled in its major manifestation; it may also be disturbed in the ulterior phases of the evolution during pregnancy, or at the moment of confinement. Although facts of this kind have been but slightly studied in the human species up to the present time, they are not without importance. We shall now limit ourselves to a few general points.

Houzeau remarks that among some animals it is only during suckling that there are intimate relations between mother and young. The female feels obvious pleasure in the suckling. The first touch of her baby's lips on her nipple has been for many a woman the *fiat lux* of maternal love. Some mothers prolong suckling for their own pleasure. Mammary suction, as everyone knows, excites in some women a pleasure apart from the mere nursing; they indulge in it in order to satisfy their sexual desire. Hyrtl, in his topographical anatomy, quotes from Hildenbrandt the case of a woman who brought about such a lengthening of her breasts that she was able to suck them herself. The desire of evacuation also plays an important part in the nurse. The theory which Jean Jacques Rousseau puts forward in the essay on the origin and basis of equality among men is

Evolution of Love of Children

not improbable: "The mother at first suckled the children because of her own need; then, when habit had made them dear to her, she nourished them because of their need." Among primitive peoples maternal love seems to awaken at the same time as suckling. Though the mother often kills the child she has not suckled, infanticide is rare later on. But just as in the progress of evolution, love is no longer exclusively allied to the development and functioning of the genital organs, so maternal love is no longer exclusively connected with the development and functioning of the mammary glands and with the correlative care which the child requires. It will be at any rate interesting to study this parallel and see how often it holds good.

Observation shows that as a general rule, in most species, love of the young, considered an instinct, evolves on lines parallel with the maturing of the egg. Certain preparations often precede the end of gestation; and at the birth of the little ones, the parents, each in varying degree, are ready to bestow on them the care necessary for their existence and development. The parallelism between the evolution of the family ties between parents and the biological evolution of their offspring is a condition as indispensable to the continuance of the race as sexual attraction. This correlation, which one is tempted to regard as a general truth, is not easy of corroboration in animals, because, with the exception of the rare instances in which their acts can be attentively observed, we can hardly guess at the feelings of animals save by analogy with feelings which we imagine we may experience ourselves in like circumstances. It is thus one may assert that infanticide among animals can be explained by a condition which is effective in the human species, and about which we can obtain some information.

In the human species, the evolution of the love of children is not always parallel with the evolution of the offspring.

A foreshadowing of this sentiment may occur in both sexes even before the appearance of sexual desire. Love of children may be independent of the sexual function. But the conditions in which it shows itself independently of that function may help to throw light on several important factors in the love of children. Though the manifestations of it are more common in the feminine sex, they are not confined to it. Little girls show their love of children very early in their games, their liking for dolls, etc. Love of dolls has been known to be a definite substitute throughout life for love of children, and sometimes coincides with other anomalies. Love of dolls sometimes continues among women to an advanced age, or it is replaced by another idiosyncrasy, namely, love of animals.

Love of little ones among young children seems to be especially connected with the pleasure of power, protection, authority, etc. Several of these facts are found in the complex sentiment of love of offspring. Love of little ones may last till youth and later without being allied to any emotional perversion. It may appear for the first time concurrent with sexual attraction. Numerous examples are furnished by everyday observation in which unavowed matrimonial tendencies are betrayed by tender feelings with regard to children, among adolescents or adults of either sex. Love of children of the same sex may be a sign of a tendency to sexual inversion, especially in men.

This love of children varies in the date of its appearance, its intensity, and its duration.

The variations are common, especially in the case of fathers, whose love of children has no physiological basis as in the case of the mother, but is rather a product of social evolution. The weakness or absence of paternal love is not uncommonly noticeable. A father, after the act of fecundation, has nothing to do with the evolution of conception. His

Sympathetic Male Pregnancy

solicitude regarding it is chiefly connected with the feelings that attach him to the mother. It is indeed well known that these feelings may be so strong as to manifest themselves in physical phenomena. It is not very uncommon for husbands to share the vomitings that occur in pregnancy. Weir Mitchell has given instances of it that could easily be multiplied. Vomiting is even said to have been observed in the husband before there was any definite knowledge of pregnancy. These facts enable one to understand how, by a sort of moral contagion, the father may share the affective state of the mother during pregnancy and at the moment of child-birth.

The "*couvade*" is an eccentric custom which is found among various peoples. It consists in the husband's more or less faithful imitation of his wife's child-bearing; and consists principally in a period of rest and suffering. The custom has been attributed to the desire of the father to take in every respect the place of the mother, at the time when patriarchy was substituted for matriarchy. It has also been attributed to the idea of transmitting manly courage to the children by the example of patience in enduring pain. This explanation is not based on observation; and neuropathological clinic suggests another which is not without probability.

Cases of such contagion are probably more common than might be imagined, considering the scarcity of medical literature on the subject. Twelve years ago, my attention was first drawn to it by reading the lectures of Weir Mitchell and since I have met with three cases of this kind, all occurring in neurasthenic subjects. I shall relate briefly the chief circumstances of one of these cases, because other disorders accompanied the vomitings, indicating that imitation is not the sole factor in the question. Moreover, these

Male Manifestations of Pregnancy

cases are especially interesting for the light they may throw on the strange custom, "*couvade*."

On different occasions for over ten years I had under observation a neurasthenic whose psychic troubles were limited to indecision and scruples. By changes of milieu, he passed long periods in sound health which were always interrupted by a project of marriage. This would arouse various scruples in him, and would end in a neurasthenic crisis and renunciation of marriage. However, in 1895, his neurasthenic scruples were overcome by a remarkable coincidence of favorable circumstances. He married under the best possible conditions. For eighteen months there was no question of neurasthenic troubles. I saw him again in May, 1896. He was then 32. He complained of vomiting, which had begun ten days before and occurred either in the morning a short time after waking or after the midday meal. The midday vomit consisted of food, and it also took place the day before. This morning-sickness occurred every day with wonderful regularity, and he brought up what seemed to him about a quarter of a pint of a clear, viscous liquid. In each case the vomiting was preceded by a nausea that came on suddenly. He willingly gave an explanation of his sickness; his wife had been pregnant two months and a half. In the evening of the day on which he had been attacked, his wife, who up to that time had shown no signs of any particular disorder, told him, on her return from a walk, that she had nausea and had brought up some glair. She had completely recovered, and had no return of the feeling up to the time when he was himself taken ill the next morning. He had been greatly struck by his wife's story, because he said the women in his own family used to vomit during pregnancy; his mother, his aunt, and his two sisters had, at each pregnancy, suffered from uncontrol-

Male's Pains of Confinement

lable and alarming fits of vomiting. His mother later on confirmed this information, and stated that his wife had only had seven or eight fits of nausea accompanied by a slight vomiting of glair, which the husband had not witnessed, and which had been carefully kept from his knowledge. Yet he vomited every morning for three weeks; the nausea came suddenly, without being preceded by any conscious mental representation. He never had time to use the preventive measures that had been recommended him. The vomiting stopped immediately he left home, and did not recur again till his return, which he could not postpone for more than eight days. All went well till November; then his wife, who was approaching her term of confinement, began to complain of pains in the kidneys. Thereupon her husband began to complain of lumbar pains and of weakness in the lower limbs. At the end of two days it became very difficult for him to walk; he had an intense and continuous cephalæa, sleep almost disappeared, and it used to be interrupted by violent cephalic pains that caused him to cry out. He was taken to his father's house in a state of acute neurasthenia characterized by persistent anxiety. He was incessantly pre-occupied with the risk of death his wife ran through child-birth; he was hurt by all sensorial excitations, fearing light as much as noises and smells, and uttering shrieks at every change of position—cries which caused rachidian pains. The skin of the abdomen and the mammary regions was exquisitely sensitive. No hysterical stigma: the testicles were not painful; there was no modification of the patellary reflexes. When he heard of the happy ending of the confinement, there was a relaxation of his anxiety. But though his alimentation was always sufficient, he did not really begin to get better until he had his wife again three weeks later. From that moment, his recovery was rapid.

A second pregnancy followed in 1898 at the same time of

Second Contagious Pregnancy

the year. It had been settled that he was not to know anything about his wife's fits of vomiting or nausea, which occurred as seldom as on the first occasion; but a vomiting fit took place in his presence. It was just after breakfast; and he at once brought up his food. On the following days, he got up vomiting glair. On the tenth day he left home and the vomiting stopped. At the end of a week he was able to return without any risk, as his wife was already free from her attacks of vomiting, which were both rare with her and of a mild nature. By the end of October, without any provocation this time, the neurasthenic crisis, in its anxious form, came upon him again. It was, with the exception of a few details, a repetition of the first attack. It followed the same course.

This case of vomiting, like those of Weir Mitchell, may be attributed to contagion. But the neurasthenic crisis that occurred on the approach of the confinement was accompanied not only by pains but by paretic troubles that do not belong to pregnancy, and appear to be the effects of emotional shock on a predisposed subject. These phenomena constitute a "*couvade*" which has nothing symbolic in it. Imitation and sympathy combined to bring about a morbid state, which may occur in different conditions of general depression more or less similar to those of neurasthenia. Such conditions are common in the case of persons exposed to privations and inclement weather, and predisposed through ignorance to imitation.

It must not be imagined by any means that sympathetic "*couvade*" is a mark of the perfecting of paternal instinct. Far from it. It would be much more useful for the child if the father worked, in order to ensure the comfort of the mother. This aptitude for contagion is indeed a sign of dissolution.

Men Capable of Suckling a Child

By dint of reiterated exacerbation of the nipples, men have been known to become capable of suckling a child. This denotes a movement of great paternal affection, seconded by an exceptional anatomical peculiarity which could only have been brought about by and revealed sincere desire.

After the birth not all fathers feel love for their own flesh and blood. A considerable number find a partial substitute for it, for a time, in their attachment to the home. The mother serves as a bond of union between the children and their father; she makes him love them, and gives him confidence to call them his own.

The absence of paternal feeling is not usually a cause of injurious reactions in man. If the father has no feelings of obligation, the children do without him and suffer little by the privation. It is only when a child is a cause of unhappiness, or at least of embarrassment, that it has to suffer by the absence of development of paternal love. But apart from conditions in which this want of love shows itself by ill-treatment and indifference, it may exist in various degrees. It is manifested either by a decrease or by absence of sympathy, or by the retardation of its development. It is not uncommon to hear fathers admit that their child was, immediately after birth, an object of horror and repugnance to them, and the tender feelings only arose later on, sometimes after a few days or a few weeks, often after months and even years. The growth is slow and gradual; habit, and various circumstances that flatter the ego, help it on. In exceptional cases the development results from a shock which is commonplace enough to indicate the anomaly of the nature on which it acted. A subject, who has had several attacks of hypochondria, felt for many years the utmost indifference to his son, and only began to cherish affection for him when he was over seventeen years of age. He then

Sexual Appetite and Maternal Instinct

heard him one day express in warm language an opinion regarding a historical fact which he had himself once shared, and which he had subsequently changed. Sometimes there is a recognition of a physical characteristic in a child, such as the tone of its voice, its manner of walking, its attitudes and gestures, or the recognition of a psychic characteristic, recalling either the father himself or an ancestor, which may awaken paternal instincts. The tardy appearance of paternal feelings may vary with the sex of the child. Such elective sentiments are often very premature, and even precede the birth of the child. The frustration of plans which are laid in expectation of a boy or a girl, and are spoiled by the sex of the child born, leaves behind a feeling of annoyance, which may vent itself in an antipathy towards the child which is generally temporary, but which may be lasting in ill-balanced individuals.

Some variations of the same kind may be met with in the evolution of maternal love. They are of particular importance, because of the influence they exert on conduct.

The love of children manifests itself in women, more often than in men, at the same period as the sexual appetite. It may develop after the first sexual relations, apart from any sign of fecundation. It is awakened most often after conception; and, apart from any other sign, some multiparæ are able to recognize the fact of their fecundation by their pre-occupation in making ready for another young one. This pre-occupation may be manifested exclusively in regard to fecundations that will produce a child of a given sex. With some women, vomiting, spontaneous movements of the foetus, swelling of the breasts, and the appearance of pains take place in the course of pregnancy, either singly or concurrently with normal or pathological physical phenomena that are connected with fecundation or with a period in the evolution of the child. At other times these symptoms only

Crimes of Incest and Infanticide

appear after confinement, at the sight of the baby, or some time later during suckling.

It is exceptional for the maternal sentiment not to be developed at all; but some women confess that they only feel sympathy for their children after they have cared for them, as a matter of duty, for several years. The delay in the growth of maternal feelings usually diminishes with each fresh pregnancy, and it is particularly in multiparæ that the retardation of maternal affection develops as a means of prevention. A woman, who had had seven children, only felt maternal affection on the birth of a child when she had reached her fourth pregnancy. Sometimes the sex of the child causes a greater retardation of maternal affection. It would be interesting to study any probable relations existing between mammary functions on the one hand, and maternal love on the other.

It is difficult to obtain evidence that would establish the relative frequency of anomalies in the evolution of maternal feelings. But from the standpoint of the special feminine form of crime, namely, infanticide, it is important to note that most of the women who commit this crime do not make excuses for it nor ever seem to regret the act.

Man forgets more easily than woman that love implies consent, and often uses brutal means, such as violation and rape, in the pursuit of sexual enjoyment, not always sparing his own offspring. Incest is much more common in men than in women.

We shall see that, under certain conditions of hereditary or congenital predisposition, under certain physiological or pathological conditions which occasion a general depression of the organism, quite commonplace incidents suffice to provoke perversions of the sexual instinct. Anomalies in the evolution of parental instinct, precocity no less than retardation of its evolution likewise indicate a tendency to

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Decadence of Children

perversion if external conditions should lend themselves to it. Violent reactions, unconnected with any other apparent psychopathic disorder, may be caused by general depression of a physiological order, due, e.g., to child-birth or suckling, quite apart from any pathological condition, or by economic depression, due to misfortune or disappointment of various kinds.

These reactions are marked by abortion, infanticide, desertion and neglect of children, and rupture of conjugal bonds. From this mere list it may be guessed how frequent are the manifestations of the dissolution of the most complex instincts relating to the sexual function. There is no need of statistics to show that the instincts which are most often degenerate are the most complex and the last to be acquired.

The most common form of the dissolution of parental love consists in the absence of care in bringing up children, the toleration of reflex and instinctive acts and of tendencies that are utterly antagonistic to hygiene and morals. The absence of proper education suppresses all chance of adaptation to environment. The child who is badly brought up is, like the congenital degenerate, a kind of exile in his social environment and in the system of nature, and the two gradually eliminate him. Such defect in adaptation is not without importance in the study of the retrogression of family instincts. The decadence of children, which destroys harmonious relations between them and their parents, results, in the second place, in also destroying intimacy and good understanding between the parents. Love of the children is the basis of the evolution of conjugal feelings.

Woman's moral evolution is based upon her right to hold property. The extension of this privilege, together with the prerogative of will-making, will act in favor of the moral evolution of paternity by strengthening family discipline.

Juvenile Criminality

Sometimes parents have been known to feel systematic antipathy, without the least motive, towards one of their offspring. Such a dislike becomes contagious, affecting the partner in wedlock and the other children, and plays an important part in juvenile criminality; the victim of ostracism rebels, or runs away from home.

Chapter Four

PHYSIOLOGICAL ODDITIES OF SEXUAL EXCITATION

IN addition to anomalies connected with age and formation, there are anomalies connected with the agents that excite sexual pleasure. In the normal state the subject is usually excited by an individual of the opposite sex whose physiological, intellectual, and moral characteristics seem capable of uniting most efficiently in sexual reproduction; but under certain pathological conditions, sexual desire is aroused by stimuli foreign to the sexual function, or whose connection with it is only incidental. Krafft-Ebing has given these anomalies the collective name of paræsthesia of the sexual sense, which may be divided into two groups: the sensorial and the psychical. In case of sensorial paræsthesia, the awakening of sexual desire is caused by abnormal external stimuli; in cases of psychical paræsthesia, it is intensified by various emotional states.

Sexual desire is most readily awakened by stimuli acting directly on the genital organs. But it may also be awakened by very various unrelated sensations and ideas.

Mantegazza correctly notes that the sense of touch is the most apt to excite the sexual instinct. It is the active form of touching, the act of caressing, which is particularly exciting; in other cases it is the passive form of touch, the excitation caused by the mere contact with an individual of the opposite sex. Sometimes it is quite a small part of the body that arouses the desire, that at times possesses intensity enough even to bring on an orgasm, e.g., the lips, the tongue, lobe of the ear, nape of the neck, little finger, etc.

A Strange Case of "Frotteur"

Persons are sometimes arrested among crowds on the public streets for touching with their hands or their genital organs certain parts of the body of persons of the opposite sex, and even of their own. They are known by the name of "frotteurs."

The following case furnishes an instance of such sensibility of the active touch:

A student at the Salpêtrière, who had suffered from a cranial traumatism in his infancy leaving a deep cicatrix, followed by an intellectual obtundity lasting several months, told me one day of a singular emotion he had experienced. There was in the room, formerly called *la salle* Saint-Anne, an old woman afflicted with chronic rheumatism. She also suffered from considerable deformations of the hands and feet, so that she normally was quite incapable of exciting any æsthetic sentiment, even in a strong and full-blooded youth, which the young man in question was not. The woman had an atrophy of the skin producing an extreme softness, chiefly in the skin of the hands; it was velvety soft which is usual among persons who suffer from maladies of this kind. The mere touch of her hands caused an erection of the young man's penis. To his astonishment the same thing happened several times, and he told me of it because of the following circumstance. The sick woman had a toothache and it was necessary to extract the tooth. The student in question was ordered to hold her hands while drawing it out. The result of the contact of his hands with hers was ejaculation accompanied by the customary feelings.

This form of sexual satisfaction, which in reality is only a variety of the touch-mania, plays an important part in that form of morbidity which forces some men to get women's hair or certain articles of their toilet; to cut girls' tresses, to steal pocket handkerchiefs—at any cost.

Attraction by some particular part of the body is also

Excitation of Erogenous Zones

a fetishism. But elective excitability, which may also be explained by conditioned association, may be included in the group of facts to which Robert Whytt, La Mettrie, J. Hunter, J. Müller, and Gubler have given the names of syncinesia, synæsthesia, and synalgesia. Such facts in particular have been thoroughly studied in the last few years. They consist of sensations felt in certain parts of the body upon excitations of parts which are distant from the points affected, and are not united with them by any known nerve-centers.

There are regions in the bodies of some hysterical persons which are not without analogy with the hystereogenic zones, and the mere touching of which causes genital sensations of sufficient intensity to produce orgasm and abundant secretions. Excitation of these erogenous zones may give rise to accusations which it would be difficult to disprove. But it is not only among the hysteric that cutaneous sensibility may awaken sexual sensations and desires.

Ferrand reports the case of a person who could not touch a small wart he had on his face without experiencing venereal pleasure. I once had under my care an individual who told me he was affected the same way by the touching of an ear. He was a phobic degenerate, but had no hysterical stigmata.

Cabanis has recorded cases in which erection of the clitoris has occurred simultaneously with erection of the nipple. During child-birth excitation of the nipple occasions contractions of the uterus which doctors have been able to utilize during confinement. Similar effects are often produced in women, quite apart from pregnancy; mammary masturbation is not uncommon among them.

Some male imbeciles, too, have been noticed to bring about erection by tickling their nipples, and the same thing happens among neurasthenics.

Odors as Sexual Stimulants

The sense of odor has very various relations with the sexual life of man and beast. A large number of animals are provided with glands whose special secretion at rutting-time produces an extremely powerful smell; its specific action is obvious. Though it is often the male that is provided with the strongest smelling secretions, the females are not unprovided with such secretions. The influence of smell in sexual pursuit among domestic animals is well known.

The odor of sexual secretions also stimulates the sex desires. Musk, especially, acts as a very sexual stimulant with many persons. In other cases, perfumes of vegetable origin produce similar reactions. Mantegazza cites the case of a lady who said: "I feel so much pleasure in smelling a flower that it seems to me as if I were committing a sin." It is interesting to note that no matter what the odor may be that produces some agreeable sensation, the movements of the nose and the upper lip in particular recall the movements that accompany sexual excitement.

Just as odors readily excite the sexual sense so, inversely, excitations of the genital organs may affect the olfactory organ. Some excitations of the genital organs are capable of producing phenomena similar to those which are normally produced by direct stimulation of the olfactory mucous membrane. Epistaxis and fits of sneezing have been known to result from physiological activity, or pathological lesions, of the genital organs. Romberg cites the case of a young man who sneezed every time he had an erotic thought. Mackenzie has noted a passing coryza and permanent inflammatory lesions, as results of venereal excesses. Heschl has recorded a case in which the absence of the two olfactory nerves coincided with hypo-development of the sexual organs.

It may be asserted that excitations of the genital or olfactory sense are capable of producing the same general effects,

and consequently a similar emotion. It is a matter of an equivalence of excitations comparable to that which takes place in the case of colored hearing, and which does not necessitate a preliminary association.

The influence of smell on the sexual functions may be considered normal. But with some persons the influence of smell becomes so predominant that sexual activity is impossible in the absence of the smell, or, on the other hand, olfactory excitations may cause uncontrollable desires. This olfactory emotivity accounts for the temporary or definitive misalliances which are sometimes made, to the general amazement, by men of high culture; they are, however, in reality, disequilibrates. It explains how a man may sing *Elvire* and *Le Lac* and yet not disdain the servants in a low tavern. "There are persons who are so blinded by their concupiscence that they would not love Hecuba less than Helen, or Thersites less than Achilles."

The excitation is not only provoked by the smell of the secretions connected with the generative organs, but also by cutaneous secretions in general, and sometimes by a local secretion. Some persons are excited by the smell of women's urine. Such elective sensibilities border on pathology. The following case of a normal man is very interesting in this instance.

He was in robust health, sixty years old, without any apparent defect, and there was no marked neuropathic taint in his family. He was in the habit of teasing both girls and women, sometimes even the very old ones, in a way that greatly surprised me. He only tackled women who worked in the fields in chemises with short sleeves, and beset them until he had succeeded in getting his hand up to their armpits. When he had done this (and his victims never seemed to understand what he was about), he went away satisfied; but he used to hold his hand to his nose for

Exciting Influence of Perfumes

a long time with an obviously happy expression. After much hesitation, I asked him for an explanation of this. and he gave it to me as if it were the most natural thing in the world. "It is an odor that refreshes me, and I would go miles to smell it." He then told me that, when he was younger, he would do extraordinary things in the case of women who had a very strong-smelling secretion, and that during the last few years they were the only ones who could excite him sexually. He claimed he could recognize chastity in a woman, as well as the most favorable moment for sexual attack, solely through the qualities of her odor. When he was a child he loved this smell, without knowing why. In his case, throughout his life, coryza was accompanied by a persistent general excitement.

This case may be taken in connection with the following fact, which seems to show that bodily odors are not necessarily associated with sexual emotion. Some years after the above case I was living opposite a laundry, where the women often used to work in summer lightly dressed, and with sleeves rolled up. An old woman, who had her place opposite my window, struck me at once by recalling to mind the former case. She very often put her right hand under her sleeve up into her armpit, and then held it to her nose, as if she were taking a pinch of snuff. Evidently the only object of the gesture was an agreeable excitement, and the male sex had nothing to do with it. Indeed, one of my colleagues, who has often had occasion to frequent places where men and women work, tells me that the gesture above-mentioned is not rare, and that it is common to both sexes.

The exciting influence of perfumes in general, from the sexual point of view, has not escaped the notice of philosophers.

"The sweet perfume of a dressing-room," says Jean Jacques Rousseau, "is not so mean a pitfall as it is thought

The Most Effective Erotic Perfumes

to be; and I do not know whether one should congratulate or pity the prudent but feebly susceptible man whose senses are never stirred by the smell of flowers worn by his mistress in her bosom."

The most effective perfumes are those that most resemble the odor of sexual secretions, or which are derived from them, like musk.

The odors of cutaneous secretions vary a good deal according to individuals; the red-haired have often a stranger odor. These differences are not without influence on sexual selectivity. It is a fact which has been noted in all ages, and has served as a basis for legends. "Alexander was more loved by the ladies than the other princes because his sweat smelled more strongly."

The passion of love at first sight may be the result of an olfactory impression. "In 1572, two marriages were celebrated at the Louvre, that of the King of Navarre with Marguerite of Valois, and that of the Prince of Condé with Marie of Clèves, who was endowed, says L'Étoile, with singular beauty and goodness of heart, and was sixteen years old. This princess, after dancing for a long time, and being somewhat heated by the stuffy ballroom, retired into a dressing-room, where one of the Queen-mother's chamberwomen helped her change her chemise. She had just gone out when the Duke of Anjou (Henri III) entered the room in order to comb his hair; and by mistake he wiped his face with the chemise she had just taken off. From that moment the prince conceived a most violent passion for her."

The special repugnance of the impotent for sexual odors has been noted; and alienists have also noticed long ago the frequency of olfactory hallucinations in cases of erotic madness.

A special sensibility of hearing may also awaken love. Alexandre Dumas has observed an interesting example of it.

Taste and Joys of Love

Many persons are certainly particularly sensitive to certain tones of the voice; but, to my knowledge, there is no record of sexual excitation caused by the sound of the human voice only, or of a musical instrument. The sexual excitations, which may accompany the æsthetic emotions of music, as Stendhal notes, result from such complex conditions that it is impossible to distinguish the effect of any particular sound or tone.

Certain pathological conditions momentarily reveal a passing auditory emotivity. When I was house-surgeon at the *Hôpital du Midi*, I attended a young man suffering from acute gonorrhœa, who complained of an erection every time he heard outside the door the voice (a very pleasant one) of the laundry manageress, whom he had never seen. The effect disappeared when the acute period of the malady had passed.

There is nothing surprising in this case. Sexual perversions have very often been noticed in connection with irritative lesions of the genital organs, and especially of their teguments. Sensations special to one sense may be provoked by the excitation of another sense; take, for example, colored hearing.

The sense of taste, which shares in the joys of love and the orgies of licentiousness, may also be liable to functional anomalies. Peyer has observed the weakening of the gustatory sensations and the perversion of taste in sexual neurasthenia.

Soukanoff has written about a degenerate who found sexual excitement culminating in ejaculation by drinking women's urine.

It cannot be denied that the sense of vision holds the first place in the determination of morbid emotions relating to love. But sight acts more especially by means of associations which spring from the impressions received by it. Vision will

Most Secret of Sexual Perversions

be found to occur also in the history of fetishism, which has analogies to sensorial paræsthesia. Saint Liguori admitted that surgeons might be excited to the point of pollution by the sight of a woman's genital organs during operations connected with them.

Sensations of movement also give rise to sexual excitement in some persons. Erection may be produced by violent muscular contractions, e.g., in the act of climbing a rope with the hands, in squeezing the thighs together, in pressing a large object between the knees, etc. Seminal ejaculation may occur as the consequence of a muscular effort just as of a strong emotion. Some persons, especially women, are particularly excited by muscular exercises like those involved in working a sewing-machine, riding a bicycle, traveling by railway, dancing, etc.

These sensorial idiosyncrasies are, in reality, functional anomalies, which are connected with anomalies of structure that are yet to be determined.

In most cases, they are not sufficient to produce complete satisfaction by themselves, and so they play a considerable part in the development of onanism. That is to say that even when they are but slightly developed, such idiosyncrasies represent a form of the dissolution of sexual function which misses its aim.

If Krafft-Ebing's opinion be followed and sexual paræsthesia be regarded as an excitation of the sexual desires by means of an inappropriate stimulus, one must rank among the fetishistic, persons who find sexual satisfaction in the evocation of various images, and are so able to reach an orgasm. This kind of psychical onanism is less rare with both sexes than is generally imagined. The rarity of such cases is due to the fact that it is the most secret of sexual perversions, although such cases have been known to occur in public. Besides, the only interesting point in this per-

Violence and Sex Enjoyment

version is the intensity of the special excitability. Excitability caused by images evoked at will must be distinguished from genital obsessions which may produce distressing excitement. At the same time the two phenomena are not without analogies and grow in the same soil.

Erotic dreams are usually accompanied by images of extreme vividness. Indeed, sometimes they continue at awakening with such intensity as to confirm the dreamer in the reality of the assault.

Balzac says there are two kinds of love: one that commands, and the other that obeys. These contrary tendencies can be found in both sexes, and when carried too far may grow into sadism and masochism.

"Sadism" consists of the union of violence or cruelty with sexual enjoyment. Violence or cruelty may or may not be practised by the person who seeks sexual pleasure in this way. The sight of suffering is frequently sufficient. Active violence and the sight of suffering may by themselves occasion a general feeling of satisfaction indirectly related to the sexual instinct. The taste for scenes of blood, for fights between animals or men, and for executions is a sign of this. It is frequently found among imbeciles, criminals, and prostitutes. The satisfaction experienced in these cases seems to be based on the feeling of personal power which is produced by the suffering of the victim. Among some persons of specific sexuality the effect of the excitation on the genital sense is predominant. The name given to this instinctive perversion is derived from that of the Marquis de Sade, whose obscene books contain descriptions of the perversion with which he was afflicted.

The sadist also feels pleasure in inflicting psychic pains and humiliations. Sadism often occurs in this form among women, frequently with the menstrual periodicity; as has been observed also in cases of other anomalies in women.

Brantome quotes an instance of a woman who never under any circumstance would have intercourse in a dorsal position.

Sadism may precede, accompany, or take the place of coition. Some persons cannot experience a tumescence without causing, or at least being witnesses of, some kind of suffering. In other cases, copulation cannot reach its natural conclusion, viz., orgasm, without the same kind of associations. In other cases, again, orgasm may occur without any local excitation, or any contact of the sexual organs. The cases in which the sadistic act takes the place of coition, prove that this perversion is not a return to a primitive manner of making love. If there be any analogy between sadism and brutality in the means of conquest among animals and savages, it is a superficial one.

Like most instinctive perversions, sadism may reveal itself in dreams. Pollutions are brought on by a scene of bloodshed or brutality, or some other act which, when first experienced, was associated with sexual gratification. These dreams may happen to persons who have never had, and will never have, any sadistic tendency when awake.

The same images may appear in reverie; sadism may exist solely in the imagination. The idea of cruel acts, such as flagellation, produces sexual excitement, without any tendency to commit such deeds. Imaginary sadism may be partly subject to the will or may appear under the form of obsession. It is hardly ever observed except in neuropaths.

Genuine sadism manifests itself in the most varied acts. Krafft-Ebing quotes an instance of a man who only once experienced sexual pleasure, and that was when he violated a young girl. Sometimes sadism is limited to ill-treatment, e.g., to pinching, pricking, whipping, to painting with dirty substances, humiliating commands, etc. Sometimes it involves mutilation or murder. In this connection it is interesting to note the acts of cruelty and violation of children.

Sadistic Crimes on Animals

Several sadists have only been known to experience real sexual satisfaction when they have strangled, cut up, or otherwise mutilated their victims (e.g., Jack the Ripper and Vacher). The sadist does not always take an active part in the murder; the sight of it was enough for the Marquis de Rays.

The sadist often reveals his morbid character by the impulsive way he acts, and the anguish he feels at the same time. Sadists often repeat the same act, to a degree that it has been considered a kind of fetishism. These stereotyped acts occurred in the case of several notorious murderers, notably in that of several "rippers" who removed and mutilated the genital organs. In most instances the sight of blood seems to be more peculiarly effective. A sadist, whose case has been quoted by Brierre de Boismont, compelled his victim to put leeches on her genital organs before having connection with her. Others find pleasure in sucking the blood from the wounds they have inflicted.

Medico-legists have observed many varieties of piqueurs of girls who always attack the same parts. There are prick-ers of the posteriors, legs, fingers, and arms. Some years ago a cutter of ears was arrested in the Bois de Vincennes.

The sadist is often content with merely perpetrating a cruel deed which attracts attention and then calls for police interference. Animals are sometimes the victims of these acts of cruelty; and several instances have been known in which cattle have shown such symptoms as to suggest an epizootic disease.

Sadism is often combined with other anomalies in the same individual. Krafft-Ebing records several cases in which it existed together with masochism, which consists in association of sexual pleasure with one's own suffering. We shall return to this later on.

Sadistic pleasure is not always caused by a person of the

Female Excitement at Bull-fights

opposite sex who is old enough to excite normal sexual instinct. The sadist sometimes uses for his purpose only children of one sex or the other, or a person of his own sex. Sadism may be coincident with sexual inversion. Some persons experience sexual sensations on seeing animals tortured or cattle killed. Hoffman cites an instance of a "monsieur aux poules" who used to excite himself by having hens killed in his presence; whilst another man had hens and rabbits tortured. The sight of an animal suffering from excessive work may have the same effect; I shall presently quote an example in which sexual excitation was brought on by the sight of horses overstraining themselves. A female experienced this excitation when at bull-fights or horse-races. The case is worth while mentioning.

Madame R——— B———, aged 38, neurotic maternal antecedents. The patient had convulsions when seven years old, and at the moment of puberty, chorea, predominating to the left, with intellectual derangement. Since then she has always been nervous. A few months after the fit of chorea, she witnessed a scene which has played a great part in her sexual life. Her wet-nurse, who had remained with her, had a son who had turned out badly, having given no sign of life for years. He suddenly reappeared and threw himself weeping at his mother's feet. She repulsed him. The man's sobs and tears caused the young girl sexual excitement such as she had never experienced until that moment. Taken quite by surprise, she sought refuge in an adjoining room; but she continued to hear the sound of sobbing, and soon was overwhelmed by a sensual spasm that left her deeply moved. She felt herself drawn towards the prodigal son, whom she had never seen before, and who had always been described in her hearing as a scamp. She had no opportunity of seeing him again for several days, but she never ceased thinking about him. She had an erotic dream

Erotic Dreams with Sobbing Man

where the central figure was a man she could not recognize, but who sobbed on his knees before her. She perfectly understood the absurdity of her enticing obsession, and was quite unnerved upon learning that she would soon be able to see her nurse's son again. He was a young fellow of twenty-two years of age, rather well-built, with regular features, and much better looking than might have been expected for a lad of his rank; but the sight of the man was a deception, and excited no emotional reaction, so that his remembrance faded from the young girl's mind.

Nevertheless, erotic dreams in which she saw a sobbing man, recurred frequently, increasing in intensity each time. About this epoch, visual sensations manifested themselves, associated with gustatory excitations. Sensations of acidity, which had been eagerly enjoyed up till then, now became painful, because they brought about keen erythropsia. The slightest quantity of vinegar gave rise to a vision where every object was uniformly red, more or less vivid, and extending over the whole visual expanse. This visual sensation lasted the same time as the gustatory sensation, and disappeared just as quickly. Nothing had ever arisen resembling colored hearing. The color-taste disappeared with all other neurotic troubles after a series of changes of residence, which lasted seven or eight months. Since then the color-taste reappeared only under depression, or when there was a recrudescence of hysteriform accidents, shown by suffocation, hemiparesis, hemispasms, and a few fits of rigidity. From eighteen to twenty, she was free from all neurotic derangement, and the sobbing man appeared but rarely in her dreams.

During this period of her life she received offers of marriage, which she did not accept. Gradually her refusals caused uneasiness; she would have liked to get married, and thought much about it, but found no man who pleased her.

Genetic Effect of Infuriated Bull

Proposals irritated her, and she was once more taken with fits of suffocation, fainting, and insomnia, and became exasperated at each fresh offer for her hand. Her family tried to find amusements which would afford her greater chances of finding a suitable husband. She made an excursion into Spain one season and went to a bull-fight.

She was especially excited by the infuriated animal's rushes, and most of all when they were suddenly stopped. She did not take the slightest interest in any man among the audience or troubadors; no individual of the male sex occupied her mind. She experienced genetic feelings, accompanied by most agreeable and general exaltation. The orgasm took place, consequent upon several consecutive rushes of the bulls. The emission came as a sort of surprise to her. She felt tired, and was no longer interested in what went on for the rest of the day. She had no illusions about the anomalous reaction to a sight which she found barbarous, and did all she could to suppress her desire to witness it again. She was able to satisfy her craving several times, however, and always with the same result, which was even repeated in her dreams. At the end of the season came the lack of opportunities, which until then had never caused any exceptional feelings. She has never experienced at a horse-race the complete satisfaction which she felt during a bull-fight; but she is under the sway of most intense erotic excitement at a steeplechase when there are falls. This incomplete satisfaction causes an awakening of normal desire when gazing at a few men who seem to please her more than others; a most unusual incident in her ordinary course of life.

She had never felt any positive repugnance for members of the opposite sex in general, or any special attraction towards females; but when sexual desire was awakened, it was always directed towards an imaginary man. She never

Eroticism at Horse-races

met with anybody to her liking in real life. For that reason she could not be persuaded to accept a suitor. In her normal state, the sight of a nude man sufficed to drive away all sexual desire. So things went on for years; but her marriage, nevertheless, was due to horse-racing.

She grew tired of resisting her sweethearts, and received, a little less rudely than was her wont, the attentions of a man whose suit was vigorously supported by her family. One day, when he accompanied her to the races, the ice was broken, and she no longer tried to resist. His advances, however, were accepted against her will. She did not love her husband, although she recognized that he possessed all the qualities that were lauded to the skies by all around her. She became her husband's best friend, but could never return his love. She accepted his approaches, without ever sharing the pleasures of coition, which she only knew under the abnormal circumstances described, and which frequently recurred when dreaming.

She got married at the age of twenty-eight, and had two children with a year's interval, without neurotic troubles during pregnancy or when suckling, which, she says, produced in her the only real pleasure she had ever obtained from sex.

During gestation and suckling she never had erotic dreams; they returned afterwards, together with her eroticism at the races. After six years of married life, her husband died. From that moment she has not been on a race-course, and nothing else has produced the same effect. Dreams of bull-fighting recur about once a month, having connection with her menstruation, which remains regular. Since her marriage, also, she has not been subject to any neurotic trouble. Her eldest daughter is nine years old; she, too, has never shown any signs of nervous accidents, nor any strangeness in her behavior. Her second daughter,

Heredity of Sexual Abnormality

one year younger, who only possesses a few morphological defects (projection of the root of the helix on both sides, pre-auricular fibro-cartilage on the left side, pigmentary nævus on the left shoulder), has had several fits of convulsions when first teething, and nocturnal urination from time to time. For the last two years she was awakened at three o'clock in the morning by a nightmare, and since that moment she suffers from cephalalgic shocks occurring several times during the day, about two or three times a month. Moreover, for the last six months she had been detected touching her genitals, or rubbing herself against different objects. Sometimes these tricks passed unperceived, but she would be suddenly seen to grow pale and remain stupid. Causes of local irritation have been sought for in vain.

These habits, in which her mother fancied she saw signs of abnormal sexual heredity, gave rise to the foregoing disclosures. A more complete examination brought about the discovery of ascarides in the little girl's rectum. The destruction of the worms, combined with strict watching and the use of belladonna, caused her neurotic troubles to disappear with sufficient rapidity. Further proofs of the heredity of a sexual abnormality may be expected.

The preceding case presents certain peculiarities worthy of our attention. In lieu of the primitive systematization habitually met with in sadism, there is a change of object: the sobbing man is supplanted by the furious bull. The perverted instinct has profited by the opportunity but has played no active part in provoking pain. If the perversion has influenced the young woman's behavior, especially in regards to marriage, it has not urged her to commit any harmful act, nor does it seem connected with any notable alteration of the general moral sense.

On preceding occasions the subject has had functional troubles slightly analogous to a perversion of the sexual

Color-Vision and the Senses

impulse. I refer to the color-taste and visual sensations accompanying excitations of the sense of taste. Some persons endowed with special susceptibility of the visual centers experience visual sensations through excitations of the other senses; such as luminous, colored, or other sensations. Generally, these occur through auditory excitations (color-hearing), but all sensorial excitations can produce the same effect, including the sense of touch. Le Dantec has made a special study of color-vision brought on by the cutaneous excitations of anæsthetic hysterical persons. This can appear after an intense emotion. In fits of passion we "see red." Instances of this class have been noted in figurative language based upon daily observation.

Whatever the cause of color-vision may be, it is often exasperating when the person subject to it falls beneath the power of some momentary depression. In the patient we have just described this phenomenon only appeared when she was in such a depressed state.

During color-vision, despite its origin, everything goes on as if the excitations of the exacerbated sense were equivalent to an excitation of the optical centers. The real vision, for instance, may be the outcome of auditory, olfactory, or tactile excitations. It may likewise arise from acute emotion, rage, joy; any violent impulse, or some spasmodic trouble of cerebral circulation (epileptical erythropsia), coinciding with equivalent dynamic states of the nervous centers and the entire organization. If it be true that the perception of color is the reaction of the entire system from the colored light on the eye, there is no doubt that the same reaction of the entire system follows upon any auditory excitation in colored-hearing and emotional erythropsia.

Sexual sensations are also reactions of the entire system attending upon some especial excitation. If these reactions can take place through a different excitation, it is because

Cruelty a Spice to Pleasures

this other excitation is also equivalent in a certain measure to the special excitation. Exactly as in colored-hearing, when the visual sensation arises from an auditory sensation, the peculiar satisfaction is brought about, in some few visual paræsthesiæ, by the excitation of another organic system, producing the same general tension. Whatever value this theory may possess, the coincidence of the two synæsthesiæ in the same person merits to be recorded.

This case furnishes an example of sexual perversion with no admixture of perversity, as the whole observation is solely characterized by sexual satisfaction arising at the sight of suffering or some painful strain. It is a case of sadism.

It may be possible that all violent sports, where the lives of animals are endangered, and consequently cruel, are capable of producing the same effects on predisposed persons. The foregoing instance gives rise to reasonable suspicion that the delirious enthusiasm arising from some of these sports, and particularly from bull-fighting, is due to sexual emotions.

That instinctive cruelty often exists isolated, is a fact which must not be overlooked. Cruelty has ever been the favorite pastime of primitive humanity, where it served as a spice to almost every pleasure. The passion of misfortune, as Hellor calls it, is to be found in that class of literature where the effort to drag tears from the reader is plainly to be seen. The tendency towards cruelty is not infrequent in young people who physiologically recall early stages of the evolution of the species better, and it is still more common in families of degenerates. Woman, the conservatrix of antiquity, has also kept up this survival more faithfully.

In adults, the persistency of this even when isolated, can only be looked upon as a stigma of vicious evolution. In a

Bloodshed, Destruction and Sex

case recorded by Payer, sexual excitation was produced by the sight of battle-pictures.

The sadist may turn his attention to corpses. There have been instances of necrophils who were particularly excited by contact with corpses, and were caught in the very act of violation. Sergeant Bertrand used to disinter the corpses of both sexes and mutilate them. He found more pleasure in disintering than in violating them.

Sexual pleasure may be classed as sadism, when it arises from destruction or at the sight of the destruction of inanimate objects. I have known a man who delighted in seeing houses pulled down.

Krafft-Ebing quotes a case in which the mere idea of blood or scenes of bloodshed was enough to produce orgasm. MacDonald quotes another in which the same sensation resulted on reading of acts of violence. It appears that mere emotion suffices to bring about sexual excitement in subjects like these. The most diverse emotions, too, may provoke this excessive excitement. Lacassagne has observed the case of a man who used to get excited at funerals; Schulz mentions a man who could only enjoy sexual connection after flying into a rage; and there are others who only possess sexual power when there is a danger of their being surprised, and so they seek pleasure in public places.

Several writers include under sadism the brutal excitation which appears after sexual connection. Such manifestations are not associated with sexual pleasure, because they do not help to provoke it, and they do not accompany it because even their suppression would not prevent the sexual act. They are phenomena of consecutive excitation which resemble emotional intoxication, and which characterize a veritable erotic intoxication, to which reference will be made later on.

Sadism may develop late in life. The notorious Marquis

de Rays took to it at an advanced age through reading Suetonius. But it coincides more often with abnormal sexual precocity.

Krafft-Ebing has given the name of "masochism" (derived from the name of the novelist Sacher Masoch, who has portrayed in his books persons afflicted with the disease) to an anomaly of emotivity consisting in the seeking of real or imaginary sufferings, whether for the purpose of exciting and facilitating sexual pleasure, or for obtaining an actual equivalent of sexual excitations that provoke orgasm. The physiological act may not even be attempted. It is a question of sexual algophily. Persons who are affected by this anomaly only find pleasure in painful or humiliating acts, in playing a passive part; they get themselves whipped, pinched, beaten, trampled on by the objects of their passion, they lick their feet, etc. Hammond records the case of an individual who usually showed exemplary morality and was a good paterfamilias, but who now and then visited a house of ill-fame, undressed himself to the waist, keeping on his trousers and his boots, and had his chest and face trodden on by three stout girls, whom he used to pay without asking them for anything else. Others find pleasure in flagellation. Mlle. Lambercier, when she whipped Rousseau, was not slow to perceive that the "punishment did not attain its purpose." "To lie at the mercy of an imperious mistress" was "a very sweet enjoyment" even for Rousseau.

The doctors of old had already noticed the influence of pain in certain parts of the body on the sexual function, and in particular the influence of hot and caustic applications on the lumbar region. Acton preached against whipping of children on their fundament in order not to excite them.

Masochism reveals itself, as a rule, as soon as manifestations of the sexual instinct begin. Not only is it precocious,

Female Sensuality Obedient

but it often appears to be spontaneous and provoked by accidents. But sometimes it is acquired and develops late. This acquired algophilia may be explained as the effect of habit which dulls the sensations. The authors of the "Compendium de Medicine" quote an instance of a prostitute who felt a lively pleasure when the vegetations of her vulva were being cut. A sensorial perversion of the same kind occurs in the case of individuals who seek sexual pleasure by introducing strange objects—which have often puzzled surgeons—into their own rectum (pederastic masturbation), or into their urethra (pseudonanism). Krafft-Ebing cites the case of a masochist who had an erogenous zone at the anus; by irritating it with his fingers he was able to produce orgasm.

Masochism exists in both sexes. It is more frequent among women in its milder forms. Woman loves to be conquered. Michelet says that with woman "it is a sensuality of love to obey, to feel that she is possessed." Nietzsche says, "what women understand by love is quite clear; a complete abandonment of body and of soul without self-regard or restriction"; and it is said that the less refined women love not only to be mastered, but even to be beaten. Should masochism in women be regarded as an exaggeration of a spontaneous tendency?

It is true that when the painful excitations are equivalent to pleasure, we have to do with an anomaly which is quite as negative of the genital function among women as among men. Masochism may be homosexual in both sexes, i.e., it may be coincident with inversion. Dr. Jullien knew a sadist who obtained sexual satisfaction by seeing a man tattooed. Although Krafft-Ebing considers it as the opposite of sadism, several unions of the two anomalies occur in the cases he gives. These coincidences appear in the case of subjects affected by other anomalies of the sexual instinct, such as

fetishism, and by other marks of degeneration, such as neuropathy, and when they come of a morbid stock.

The importance of physical or psychic pain varies a great deal among masochists. In some, pain excites sexual activity, the end of which occurs in the normal way; it is a preparatory excitation. In others, the pain must continue to be felt till the end, whilst the patient plays an absolutely passive part. In others again, pain suffices of itself to procure satisfaction with all its physical accompaniments; contact with a person of the other sex is quite unnecessary, and may even prove repulsive; and sexual copulation may so far lose its meaning as to inspire absolute disgust. Imagination of ill-treatment or some degradation is often enough to produce sexual erethism. Some masochists are deeply disappointed when they actually experience the ill-treatment they looked forward to so eagerly.

As we get to learn the anomalies of sexual instinct better, we come to find them most varied and under unforeseen conditions. There can be no doubt that flagellation, for instance, is a sexual perversion, and we are not surprised to find it affirmed that the flogging mania in its epidemics never had any other cause save that of some abnormal sexual gratification. It is impossible to deny the important part hysteria played in the contagion of flagellation; but we can only surmise that every female flagellant was hysterical, although they might have been so, one and all, without experiencing sexual feelings under the lash.

Flagellation is a painful punishment, and well fitted to cause fear; physical pain being increased by a feeling of shame. Flogging was resorted to in antiquity, and existed in the schools of China until the time of Confucius, who pointed out its grievous consequences. Traces of it are found amongst the Lydians, Spartans, and Jews. The Romans knew of it, for Horace applies the epithet of "plagosus"

Summary of Flagellation Movements

to his professor, Orbilius. It found its way into the habits of Christians, accompanied by penances, and held an important position in monastic life. At the beginning of the thirteenth century, it crops up in Italy as an expression of general repentance. In 1260 a Dominican monk of Perugia founded a sect of penitents who rightly deserved the name of "Flagellants." In the following year, numerous bands of these floggers crossed the Alps into Germany, Alsatia, Bavaria, and Poland, where they found innumerable imitators. In spite of the papal bull issued against it by Clement VI in the middle of the fourteenth century, they swarmed in the whole of central and southern Europe, in the form of black, white, and red penitents. In the sixteenth century, flagellants were still to be met with in France; at Avignon, Lyons, Toulouse, and even in Paris, where they were protected by Henri III. The brotherhood of the flagellants was abolished by the French parliament in 1601; but there were still processions of religious floggers during the eighteenth century in Italy, Spain, and Portugal. The last is said to have taken place at Lisbon in 1820.

Although Abbé Boileau, in his "*Histoire des Flagellants*," recognizes the evil of flagellation from a sexual standpoint, we find nothing in his descriptions of flogging processions allowing us to suppose that there existed sexual excitement; nor even do we find any revelations of erotic excitement in his writings.

The result of flagellation varies according to its intensity and the patient's excitability. Flogging may have either a tonic, or a depressing effect. It may have diffused or local effects depending on the localized, irritable weakness. The general tonic effects of light flagellation were used by doctors from time immemorial. Many pupils of Cœlius Aurelianus credited flagellation with beneficent action in insanity,

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Military and Religious Flagellation

and Galen credits it with tonic power. It has been remarked that certain horse-dealers caused emaciated steeds to look healthier by means of fustigation; hence the strange conclusion that whipping might prove useful in the case of thin and weak people.

Regnard tells us of a custom observed in the baths of Bothnia, where girls armed with twigs used to beat naked men and boys, to open their pores and to help them on towards evacuations.

If flagellation, applied in moderation, is apt to produce useful general excitation, such is no longer the case when a heavy dose is prescribed, for then all the effects of a nervous shock follow. Davidson mentions a boy of fifteen, with weak lungs, whose pulmonary complaint made rapid gain after the lad had been whipped thirteen times in the course of a month. Nevertheless, flogging flourished for years in every army as a means of discipline, and is carried on in England, where the cat-o'-nine-tails is still in use. This terrible instrument is the cause of shocking accidents, and may even cause death. In the case of two sailors, Davidson saw it bring on fits of epilepsy with loss of consciousness, followed by horrible complications.

Ecclesiastical flagellation carried out in convents with severity, was divided into "superior discipline," applied to the upper part of the person, i.e., head and shoulders; and "inferior discipline," i.e., loins and belly. This last punishment gave rise to indignant protest, because of the nudity it necessitated, and also because of the peculiar excitation attributed to it.

Moreover, psychologists discovered that voluptuousness, religion, and cruelty were closely related. "It is rather astonishing," says Novalis, "that the association of lust, religion and cruelty during all these years has not caused man-

Flagellation as an Aphrodisiac

kind to pay more attention to the intimate character of their relationship and to their common aims."

Flagellation was common in collegiate discipline. In England, the most renowned pedagogues, such as Brinsley and Locke, recommend it, and it has flourished as long as can be remembered in the best known institutes. Roger Asham said of Udall, head-master of Eton College from 1534 to 1543, that he was the greatest flogger of his time. Thomas Arnold, one of the most celebrated pedagogues of modern times, wielded the rod in 1840; and it is by no means certain that the birch has entirely disappeared from all private schools, or that the rod is spared to-day when naughty children need correction. In France the rod was less in use, and was approved by Rollin.

In the days of Petronius, flagellation with ripe nettles was known to stimulate the genital organs. Œnothea, priestess of Priapus, promises Encolpius to make his member "as stiff as a horn," by whipping. This kind of flagellation gives rise to a phenomenon known as urtication, characterized by increased vasomotor action; but fustigation with birchen branches, or hand-slapping, may produce the same effect. We have already pointed out how Boileau mentioned the evils caused by whipping, and these dire effects have been better described by others: Meibomius, Doppet, Virey, Millingen, Acton, and still more recently, Lesshaft.

But as the perversions of the sexual function have become better known, the true nature of flagellation from the psychological standpoint has been brought out. The "Confessions of Jean Jacques Rousseau" has well informed us as to the sexual value of passive flagellation. Nowadays we know for a fact that there exist several categories of flagellants: (a) those who love to be flogged, more or less severely, either by some more or less attractive person of the opposite sex, or of the same sex, as in the case of inverts; (b) those

who on the contrary find pleasure in using the rod themselves as a means of fustigation, or else revel in slapping their chosen victim with the bare hand; (c) those who care to be neither active nor passive, finding sufficient excitement in wielding the instrument of torture.

Flagellation is particularly apt to produce intense exaltation. Such varieties as these show that flagellation is an anomaly of sexual emotivity which may be allied either to sadism, as proved by the desire of associating the suffering of others to one's own lust; or else connected with masochism, manifested by a wish for the accompaniment of personal pain. The connecting link of active or passive flagellation with sexual gratification cannot be denied, but the reality of this association must not cause us to conclude that all those who seek to flog or be flogged, suffer from sexual perversion. The presence of anomalous sexuality in some cases gives a motive for the study of flagellants from this standpoint, but it should not lead us to accuse everybody blindly. This reservation must also be applied to other similar circumstances. Certain habits may be noted in connection with sexual perversions, without being sexual perversions in themselves. Italians introduced the fashion of exchanging kisses full on the mouth, in the court of Henri III, and it was considered a superficial caress, if we may judge from the designation of "cataglottism," applied to this embrace by Henri Estienne. The authors of the "Satyre Ménippée" accuse Senault, a recorder, not only of letting himself be "*baisé en la bouche*," but further of being a sodomite and a "*caque sangue*," (*cacare sanguinem*). In this connection, we find no proof that the Italian kiss at that epoch constituted a sign of sexual perversion.

We are almost led to admit that an immoral imagination is necessarily bound up with an anomaly of development. But often any accidental influence is sufficient to cause some

Disgusting Acts and Masochism

morbid manifestations. Contagion is principally active where there is agglomeration. The influence of environment is so clearly recognized that we have been able to blame certain periods of history to it for giving rise to most patent perversions. Even the conduct of the Marquis de Sade has been explained by the influence of the epoch in which he lived.

I lay stress upon these facts in order to set forth plainly that no general conclusions should be drawn from associations found in any particular fact.

The degree of violence needed for producing sexual ere-
thism is very variable. The masochist may desire death, and only feel enjoyment under threat of it; in other cases, he requires wounds from which blood is flowing, and on the other hand he may be contented with purely symbolic manifestations; it may be enough for him to be left naked in a dark room, or thrown out of doors.

The tendency to perform systematic humiliating acts, such as the desire to lick a woman's boots, may be masochism, but at the same time these acts are of the nature of fetichism. Krafft-Ebing regards as a latent form of masochism the satisfaction felt by some persons in performing disgusting acts, such as licking parts of the body that are covered with sweat, e.g., the armpits, or the feet; getting covered by urine or foecal matter; or smelling excrement.

Some men are attracted by women who have morphological peculiarities of a repulsive kind. Baudelaire is asserted to have had a liking for negresses, female dwarfs, and giantesses; others are attracted by deformities, by rachitism. Congenital double luxation of the hip which produces a very characteristic balancing of the trunk of the body during walking may also influence sexual choice. There are cases of persons who are fond of very fat women.

Curiosities of Sex Attraction

Lydston mentions an instance of a man who liked women whose lower limbs had been amputated.

But the idea of humiliation scarcely enters into the pathology of these special vices, which seem to be developed more particularly in debauchees as a result of special fixation. The specialization of dreams, which exclusively reflects the idiosyncrasies, does not appear among them as it does among masochists, and indeed among all congenital or precocious perverts.

Fetichism, the worship of baubles, holds an important place in the evolution of religions. Religious fetichism consists in the adoration of a material object to which a mysterious power is attributed. The besetting sexual excitement felt by certain persons for some physical or psychic quality, some dress or other object of habitual use belonging to a person of either sex, well deserves the name of fetichism given it by Binet.

Whilst in normal love all the elements of a person seem to combine in attracting, in amorous fetichism it is one part of the body that solely and exclusively has this effect. It is beyond question that everyone is peculiarly sensitive to certain special characters, both physical and psychic, and is attracted by certain colors or certain forms of dress. When any one of these different factors plays an exclusive part, it is a perversion and a sign of the dissolution of sexual instinct and of sex, because such exclusiveness diverts the instinct from the aim of reproduction.

The physical characteristics that occasion fetichism are most variable. One of Ball's patients was fascinated by a person's eye; Binet mentions a young man who was attracted by the hand; whilst others care for nothing but the hair. Odor and voice may act in the same way. It has often been remarked that fetichists are particularly attracted by the large size of the organs or parts of the body

Love Most Complex Instinct

that attract them. Thus, Ball's lover of eyes admired big eyes, and used to imagine them of infinite size; Binet's lover of hands, too, had a preference for hands of huge dimensions. In these cases it is the eye, hand, mouth, ear, nape of the neck, etc., that sums up the beloved person, who may be without any other physical or moral quality. Choice is determined exclusively by a part of the body whose touch or sight, etc., may produce sexual satisfaction more easily than normal relations. Some persons find pleasure in the touch or general feeling of the hair belonging to a woman, no matter who she may be; whilst women's hair, exhibited for instance, in a hairdresser's window, has no effect on them. The simplest physical or mental peculiarities may affect a person of the other sex like a fetich which is an individual symbol and has necessarily an individual effect. Love is a complex secondary instinct which has many more varieties than all the other instincts.

Fetichism is not only attracted by one part of the body: it may also be connected with an inanimate object (azophilic love). There are people who are lovers of dress, e.g., the dress of an Italian woman, or of a wet-nurse; there are also lovers of night-caps, boot-nails, blue aprons, handkerchiefs, gloves, patent-leather boots, etc. Sometimes the object has no effect unless it is worn by a person of the opposite sex; sometimes it acts of itself.

The most evident among these are the lovers of hair and handkerchiefs, because of the impulsive acts to which their perversion drives them. They are frequently arrested for cutting off plaits of hair, or stealing handkerchiefs. It is often noticed that the mere possession of the object which they have stolen is enough to make them happy; some masturbate while looking at it.

It is not only the articles of women's toilet that attract the fetichists, but also their make and their color. Some have

an exclusive preference for garments of silk, velvet, fur, or feathers; others for objects red or green in color; others for boots and shoes of polished leather. Krafft-Ebing gives an instance of a man who used to be excited by a woman's dress if it was wet, but not if it was dry. Sometimes it is necessary that the object should belong to a particular class of individuals. Fetichists do not usually have nocturnal pollutions except *à propos* of fetichistic dreams.

The tendency of the fetichist to be attracted by a special character leads him to pay no attention to the actual person who happens to possess the character in question. The presence of the fetich is for him the *sine qua non* of sexual power. The special characteristic attracts the fetichist wherever he meets with it, so that there is hardly any likelihood of his fixing his choice on one single person. This fixing of choice is a condition of normal love; it is also the condition most favorable to reproduction. Some fetichists may have sexual connection in the absence of the object of their predilection; but success is owing to the imagination they form of their fetich during the act. The object of their worship figures in their erotic dreams. In some cases sexual union is possible apart from the fetich or its imagination; but then the end is reached with difficulty and the orgasm is followed by unusual fatigue. Sexual relations are not always necessary to produce gratification; the mere touch or sight of a fetich which does not recall to mind any person of either sex, but which acts of itself, is often sufficient.

Binet's assertion is generally accepted that in the early sex life of fetichists there has been an incident which has been conditioned once for all with sexual excitation. It is said that Descartes, having, when he was young, been in love with a squinting woman, could not throughout his life help feeling a penchant for women of that type. Roubaud quotes the case of a man who, having had his first sexual connection

Craze for Red-haired Women

with a woman who was dressed and had her boots on, was impotent under any other conditions. Howe has recorded a similar case. I have myself observed a case of the same kind in which it is clear that association grew up on ground prepared beforehand by neuropathy. Krafft-Ebing has also remarked that fetichism is connected with psychopathy, and often combined with inversion of the sexual sense, or other perversions, or with sexual hyperæsthesia.

Mr. B., a man of 60, suffers from diabetes and is a congenital neuropathic. He has several anatomical anomalies and has had sick headache for 30 years. He has this peculiarity, viz., whenever he meets a red-haired woman in the street or elsewhere he tries to get near her, follows her, and pursues the adventure to its end, if conditions are favorable. It matters little to him whether the woman be young or old, beautiful or hideous, elegantly neat or repulsively dirty. He has often indulged in these pursuits even in the neighborhood of his home. If he meets his wife, he finds some pretext for continuing the expedition. The impulsion occurs even when the object of his pursuit is at a considerable distance; so that it is difficult to believe that odor has anything to do with his behavior. Mr. B. is perfectly well aware of the misconduct involved in his proceedings. Several times he had to suffer the material and moral consequences of them. But it was always impossible for him to stop, even now when his genital functions are weakened by age and illness. The woman who will have his last caresses will be red-haired. Mr. B. explains his peculiar emotivity by the fact that the first woman he loved and possessed at the age of eighteen was red-haired.

The impossibility of gratification apart from the presence of the fetich leads to attempts at polluting objects which have nothing to do with sex. Fetichists are often collectors. You will find in their rooms a quantity of handkerchiefs,

Animals as Objects of Perversions

locks of hair, and other things they have bought but more often stolen. I had a man in my service who possessed a number of packets of short hairs which he had cut from the pubes or the armpits of girls whom he had pursued solely for that purpose. The prolonged contemplation of these "hairs" ended in complete satisfaction. He was at the same time a color-fetichist. He followed women who wore red or green dresses. Magnan mentions a skin-fetichist who was only satisfied by biting the skin of a girl, or the tender skin of a horse's nostrils; and he was arrested just as he was mutilating his own arm. It was a combination of fetichism and sadism. Again, fetichism is also often connected with a need of destruction. Fetichists are instanced who only get satisfaction when they tear women's linen to pieces. In the absence of their fetiches, a good many indulge in psychic excitation and various forms of onanism.

Excessive love for animals is one of the most interesting phenomena of morbid sexuality. Opposite feelings may be seen to succeed one another in the same person and zoophily may give place to zoophobia. Exaggerated love of animals is not without interest from the standpoint of the sexual perversions with which it may be found united.

Animals that are in the habit of living in the company of man often inspire him with feelings which, it might seem, he had best bestow on his like. The more wretched and lonely a man is, the stronger these feelings are. His faithful companion has shared inclement weather with him, and hunger and thirst. The animal has come to his aid in times of danger. Surely, this is his best friend. In such cases, indeed, sentiments of affection, even if they are exclusive, can hardly be considered a perversion.

The affection of man is sometimes bestowed on animals (on account of their strangeness or rarity) which do not usually live on intimate terms with him and cannot do him

Passions for Animals

any service, e.g., mice, turtles, hares, lizards, spiders, etc. Saint Francis of Assisi found pleasure in speaking to swallows; whilst Saint Bernard would tremble with fear for a hare pursued by a dog. The animals may grow old and become repulsive through their infirmities, but the sentiments they inspire are in no wise modified. Saint Philip of N  re loved an old she-cat and was passionately devoted to it.

But it is especially the animals that respond best to man's affection which inspire him with the strongest sentiments. The passion felt by men for dogs has been known in all ages. The Greek and Latin poets wrote about a large number of cases.

Custom plays an important part in the development and specialization of these passions. Religious ideas and the belief in metempsychosis, as well as certain philosophical ideas, must have singularly favored the growth of such feelings. Transmutation has contributed towards a new epidemic form of the love of animals which manifests itself very often even nowadays. Scientific arguments concerning the parentage of men and animals may be based on the fact that in the first periods of their embryological development a great resemblance exists between men and animals which are very far from resembling each other in the adult stage. Man may well regard the animals as his brothers, and allow them to benefit by the precept, "You should treat those who are beneath you as you would be treated by those who are above you." Hospitals for animals have been started, and their comfortable outfit and equipment have called forth protests from humanitarians who dispute the legitimacy of such generosities as long as there are human beings who are without help.

When love of animals is a normal sentiment of human beings, and when it is not attended by marked signs of eccentricity, it can hardly be qualified as morbid. It is not

the same thing when love of animals is exclusive, especially in the case of persons who have never had any hardships inflicted on them in their surroundings or by society. Some people are irresistibly impelled to love an animal, and often one belonging to a weak and feeble species, or a species that has spontaneously or artificially degenerated. The snappishness, dirtiness, infirmities, and illnesses of the creature are no drawbacks. It is an object of exclusive and lasting affection. Its least movement is enough to attract the attention of the zoophil who becomes incapable of following a conversation, or of interesting himself in anything that happens around him; whilst a mere movement of the animal's ear or tail is quite sufficient to attract his eye and his whole mind. It is not uncommon to see a crank of this kind lift up his dog in his arms with infinite care in order to carry it across a street without its getting wet, whilst his young child is left to follow at hazard and to run any risk there may be. People have been known to suffer more from the death of their dog than from that of their child. The exclusive character of these anti-human sentiments has been generally noticed, and there is a popular saying that as a rule those who are attracted by animals lack normal feelings towards their like and even towards their own kith and kin. A proverb has it: "Friend of animals, enemy of men." It is in truth often the case that zoophils neglect not only their social duties, but also their family duties, and in very many instances even their duty towards themselves, viz., the care of their persons. It is especially so when the love extends to a large number of animals, whether they belong to the same species or not. Some of these cranks who spend their last penny in lavishing care on animals which they have picked up by chance in the streets, and which are often repulsive with disease, have been known to be at last them-

Zoöphily and Degenerates

selves reduced to sharing the wretched food and shelter of their beloved beasts.

Zoöphily is more common with women than men, but it is not an exclusive peculiarity of the weaker sex. Though it may be a sign of a state of general debility, a neurasthenic symptom, yet it often springs up under such slight influences that it seems to be spontaneous and to be connected with a hereditary or congenital state of the constitution. It often appears in the early years of life, or at the time of puberty, like a great many other forms of morbid emotivity.

Zoöphils are not lavish of explanations regarding their penchant. Some lay stress upon the moral superiority of animals on the ground that they are not guided simply by self-interest like men; others appeal to the brotherhood and universal solidarity of animals, without asking themselves if man is not more a brother of man than of other animals. Some admit that their penchant involves individual reasons which exclude all ideas of generosity. Immoderate love of animals may reveal a lack of adaptability to human environment. A sign of this is to be found in those children who prefer animals that endure their teasing to people. Degenerates, who find it difficult to endure any resistance to their desires, and hate discussion because it clearly shows their inferiority, feel more comfortable in the company of animals which endure their caprices and do not indulge in contradiction. The excessive fondness for dolls, which is not rare among degenerates, and which may sometimes last for life, may be explained in the same way. I know a lady (she is a reasoning maniac of 60) who keeps a doll carefully packed up in the most sheltered corner of her room. She has spent her whole life in worrying everybody who has met her, and she declares that her only happy moments now are those she spends in the company of her doll. Her children and grandchildren she entirely neglects. Another zoöphil ex-
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plains his feelings by asserting that true happiness arises when one feels that he is indispensable.

Doctors recognize the fact that, apart from certain special conditions of milieu, exclusive love of animals is often allied with madness. Campagne mentions its frequency among reasoning lunatics; it is not uncommon with other classes of degenerates. It seems to be more frequent with individuals who, through physical or psychic deficiencies, have remained celibates, e.g., barren women; it is not uncommon either among those who more or less voluntarily tend to constitute the third sex.

Accordingly as zoophily applies itself to one animal in particular, or to a particular species, or to all species, various peculiarities of conduct ensue. Those who only care for a single animal are content with personal care and measures of precaution, which may only cause amazement through their singularity. Those, on the contrary, whose sentiments extend over a whole species or animality in general, are rather apt to pose as apostles advocating measures of assistance for ill-treated animals and looking after their interests. In this category are included those militant anti-vivisectionists whose psychic balance-sheet has been excellently drawn by M. Magnan.

Zoophily may reveal itself in systematic abstinence from animal food, in vegetarianism, which, however, must not be regarded as necessarily connected with morbid emotivities, as it is based on a strong physiological foundation.

Animals have often to suffer in consequence of these morbid sentiments. The solicitude of which they are the object does not always satisfy their needs; on the contrary, through the eccentricity of their masters, restrictions are often imposed upon them which are injurious to their freedom and health. Kissing as well as laughing are peculiar to man, and animals can scarcely derive any pleasure from either.

Bestiality in Men and Women

But by close relations with man and constantly living together with him, one may sometimes observe among animals phenomena of psycho-motor induction, or contagion of sentiments caused by the imitation of gestures; and thus one may see the anomalies in the master's conduct copied by the animal. Cases of phobiae communicated by men to animals can be instanced.

Although zoophily may lead to sexual perversions, it has as a rule nothing to do with sexuality.

Bestiality, on the other hand, is not so much an anomaly of affectivity, as a sexual perversion. It consists in the seeking after sexual connection with animals. This perversion, which among animals may be acquired, proves clearly that sexual appetite is only one of the factors in the reproduction of species; it excites the individual to expend his excess of vitality even with beings so different from himself that fecundation is impossible. It can scarcely be doubted that this sexual perversion may be favored by prolonged contact when in isolation.

But the tendency often appears before the age of the normal evolution of sex. Men have been known to be attracted by birds, geese, ducks, and hens, or by mammalia, such as mares, sheep, and goats. Women who are afflicted by this perversion are especially attracted by dogs. Proof of abnormal sexual connection has been furnished by the discovery of the presence of spermatozoa of another species which have a characteristic shape.

Chapter Five

INTIMATE CUSTOMS OF MALE AND FEMALE INVERTS

UP to about 1860, sexual perversions were considered acquired vices, and doctors paid little attention to them except with the view of studying the physical anomalies resulting from them. However, medico-jurists had made attempts to find relations of sexual perversions to certain violent sexual assaults, acts of bestiality, vampirism, and necrophily, which had been committed under special conditions appearing as uncontrollable impulses, or by persons affected by some classified mental disorder.

Since Westphal proved the existence of an instinctive urge stronger than the will, driving some individuals to find sexual pleasure with others of the same sex, a gradual evolution of ideas regarding it has taken place, changing medical opinion. Nowadays, there is a tendency to associate all perverted practices with some pathological state.

Finding sexual satisfaction with a person of the same sex is not a mark of an instinctive perversion, the inversion of the sexual instinct, when it is a question of a person isolated from persons of the opposite sex. The total isolation of sexes may be the origin of habits which are no more a proof of instinctive perversion than onanism, which is often connected with local causes of irritation. Pederasty may be the result of licentiousness and depravity; it may be followed as a profession, a masculine prostitution, the aim of which is blackmail. It may be due to fear of venereal disease or the natural consequences of normal connection with woman. Such fears may in themselves be symptoms of a morbid state, like the fear of the genital act.

Various Causes of Sex Inversion

It may arise from defects in the formation of the genital organs which make natural relations difficult or impossible; to mental disorders which cause an immediate sexual need that excludes all sex distinctions. Epileptics, demented, victims of general paralysis are examples.

Vicious habits are intimately associated with instinctive perversions. The existence of the anomaly of instinct may be deduced from a knowledge of the patients' habits, and whole nations have been accused of sexual inversion, because they encouraged homosexual habits.

Instinctive sexual perversion consists in the involuntary seeking (i.e., a seeking not acquired by habit) for sexual satisfaction by methods different from those which nature has ordained, quite apart from any special social condition and any acquired or pathological organic condition.

Sexual inversion in insanity is an altogether different phenomenon: in cases where the madman thinks he has changed his sex, puts on the dress of the other sex, and seeks to have connection with persons of his own sex.

Apart from these pathological conditions and the vicious dispositions that precede it, can we consider pederasty, the so-called pederasty by necessity, which is said to be a direct consequence of social environment, as compatible with an absolutely natural psychic state. When pederasty is not a general social practise, but is tolerated and even approved by those who may be regarded as the interpreters of public opinion, as was the case in Greece, it may be granted that the habit was practised by a large number of perfectly normal persons. But it is no longer the same thing when sexual isolation is the only abnormal condition. It is beyond doubt that in the conditions of sexual isolation which occur in our times, the majority of those who do not resist the sexual impulse are for the most part abnormal in other respects; and sexual vice is generally not the only one of which they show

Inverted Love and Heterosexuality

signs. When sexual isolation is sufficient to cause abnormal acts in some animals, it is because they have only one guide and so are the victims of a mistake, as we have already seen.

Inversion of sexual instinct is marked by the sexually exciting to action by an individual of the same sex. It is not always a question of an anomaly of the instinct itself, but also of the emotional life of the individual who feels himself an utter stranger to the sex to which he belongs. The love of an invert is marked by a characteristic which is seldom found in true friendship, viz., jealousy. The jealousy of inverts is often directed against women whom they consider to be rivals; it provokes frequent quarrels among them. Unrequited love is with them often the cause of enduring despair. In the case of some inverts, too, love is egoism in two persons.

Their letters are always marked by passion, as if addressed to a woman. They often recall the impressions of their first love and like to refer to them.

In their passion all social differences are blotted out. When they have attached themselves to a man, love is the chief preoccupation of their lives, and often even an exclusive preoccupation.

Inverted love preserves its characters in the most automatic psychic states. There is an actual inversion of shame; the invert is more embarrassed in undressing before persons of his own sex than before women. In his erotic dreams, he always sees individuals of his own sex appear. The homosexual inclinations are always accompanied by varying degrees of heterosexual repugnance. We shall see that it is possible, as Krafft-Ebing says, to distinguish between total inversion in which a man is only excited by a man, or a woman by a woman, and psychic or psychosexual hermaphroditism, in which the invert feels now an urge for

Male Inverts and Mysticism

a person of his own sex, now a desire for one of the opposite sex.

There are cases in which the manifestations of the instinct are confined to the psychic sphere, to a state comparable with erotomania, to a purely psychic uranism, in which carnal desires completely disappear, in which, at any rate, they are unconscious. Platonic love may show itself solely in an exalted admiration for the person beloved. In other cases it is characterized by a desire to touch, to kiss, without any conscious intervention of the genital sense. Uranists, especially congenital uranists, do not readily take people into their confidence. Those who are afflicted by accidental perversions connected with temporary physical conditions, or who regard them as such, speak more freely. Some of them appear to believe that at their own will and pleasure they can feel otherwise and express other feelings.

Not only is the sexual instinct of inverters affected, but also the psychic and moral sexual characters, and sometimes also the secondary sexual characters. Male inverters very often show a tendency to mysticism. Von Hartmann and Moll state that there are, especially among spiritualists and mediums, a great many persons suffering from sexual perversions. They frequently show a taste for the arts, and particularly for music. The character of male inverters is often effeminate; that of the sapphist, on the other hand, is markedly masculine.

These anomalies appear in infancy together with most of the other emotional peculiarities. Some little boys are more embarrassed at undressing before men than before women. Their games share in the inversion; the boys amuse themselves with girls' games, and inversely. Inverters are often fond of cooking, knitting, and embroidering; they love jewels, and costumes which attract attention by their color and form, and they slavishly follow the fashion. They

often practise affected politeness; have a tendency to lying, are vain, garrulous, and indiscreet. They love dancing, and manly amusements are repugnant to them. Their tendency to effemination often appears in the tones of the voice, but effemination of the voice may be congenital with them. Inability to learn how to whistle is a mark of the effeminate man. Inverts often have a special liking for the dress of the opposite sex. There is, for instance, the case of a well-known English actress, Elsie Edwards, who played in several theaters on the Continent, and was recognized to be a man only after her death. Others again are obliged to resume the dress of their own sex in order to satisfy their sexual needs. Westphal points out that the morbid desire to dress like a woman may be a sign of effemination, but not necessarily of sexual inversion. Besides, it is well known that thieves frequently choose this method of carrying on their business. The feminine tastes of uranists may account for some special aptitudes which are said to be observed among them. Actors who like taking women's parts and play them with success, and ladies' tailors, are charged with having characters of effemination. Still, one must be careful not to mistake signs of effemination for signs of inversion; they are only indications.

Posture, demeanor, methods of walking, may all partake of inversion. Balancing the hips is often noticed among male uranists; but the secondary sexual characters are frequently modified among inverts. With male uranists there have been noticed the development of fat in the mammary parts, the large size of the buttocks, and scarcity of hair; but these are not characters associated with inversion. As for the genital organs themselves, they are rarely marked by anomalies. A doctor told Krafft-Ebing that he had had to do with more than 600 uranists, without meeting with a single case of malformation of the genital organs among them.

Case of Invert Professor

It should, however, be remembered *à propos* of this, that inverts are exceedingly vain and given to lying, and perhaps doctors do not take the trouble to distinguish between a professional pederast and an invert every time they meet a new one. The functioning of the genital organs among inverts has been asserted to be normal; but in most cases there is irritable weakness. Orgasm often occurs with them as the result of a mere touch, of the sight or odor of the one they love.

As a rule, secondary sexual characters have a feminine tendency among individuals of inverted sexuality. Genital malformations are less frequent among them than one is inclined to believe. The relation between malformation and perversion is far from being constant; the grossest genital anomalies may exist without inversion. Some inverts, remarkable by reason of their symmetrical physical development, are emotionally morbid.

Mr. X., 34 years of age, was born abroad of a French father; is excitable, without marked nervous troubles. No further information about his ancestors. He has a brother and a sister. The brother, who is older than he, is a curious character; he is a talented and successful actor, lives in the company of pederasts, and is said to have always had a tendency to sexual inversion from infancy. The sister, who is younger, has what Mr. X. calls "superstitions"; she feels the need of repeating a number several times over and suffers from morbid fears.

According to his information neither his brother nor his sister shows any physical defect. He was very carefully examined and is quite free from any sign of physical degeneration. He is a man of average height, well proportioned, strongly built, and without asymmetry. His teeth, hair, skin

and genital organs present no anomaly. There is an expression of frankness on his face that attracts sympathy.

Mr. X., moreover, is an intelligent and educated man. He is a professor of French literature, and has written several works that are thought highly of in his country. When he speaks of them, he admits that his works are of a critical and imitative kind and that he aims in vain at originality.

Since childhood he was fond of solitude, and introspection plays an important part in his psychical life. There was no other sign of a neuropathic temperament, except incontinence of urine up to six or seven years of age, and frights at night. From the age of seven, he was tortured by scruples relating to honesty and sexual morality. He used to look in his room and in his clothes to see if there was not something that belonged to someone else; he used to ask himself whether he had not deflowered his sister because some years before he had touched her stomach with his hand quite unintentionally as they were bathing and playing in the sea together. At the age of nine, he fell deeply in love with a little girl of seven; it was the only time in his life that he experienced any sentiment but one of disgust for a person of the other sex. For the rest, he declares that at that time there was no physical accompaniment to his feelings, and it was only a little later that he began to masturbate which he never gave up.

From the age of ten he began to feel attracted towards little boys. He states that in spite of his desire to the contrary, nothing physical took place in connection with these loves of his; he was restrained by a scruple which in his opinion is not at all justified and which he regards as morbid. His penchant has caused him a great deal of unhappiness in his life. He had to leave one educational institute where he had a good job because his behavior caused practical jokes at his expense; he was also dismissed from a

Invert Capable of Normal Relations

family which was a valuable means of support for him, in consequence of a set of Latin verses he addressed to a young man, in honor of whom he also translated into verse the works of a Greek poet. All of a sudden he broke off his story with the words: "You will not deny that a handsome young man is infinitely superior to any woman from the standpoint of form. Shakespeare was fond of boys; Marlowe said, that the man who is not fond of boys and tobacco is a fool." He does not by any means regard his instinctive inversion as a condition of disease; he thinks it quite as normal as the other way of living. He is besides capable of having normal sexual relations, and on medical advice he tried them as a remedy for his habits of masturbation, but they leave a feeling of profound disgust and suspicions of having contracted disease. He often masturbates several times a day, and it was because of the exhausted and mental debility resulting from it that he came to ask for my advice. It is doubtful if he disapproves of his habit from the ethical standpoint. His answers on this point are vague. The state of his sexual functions is an object of morbid suspicion to him. He masturbates one day, and the next day the idea occurs to him that he is impotent; so he begins again. Presently he doubts if he ejaculated with sufficient vigor; result—a fresh trial.

These excesses are followed by periods of depression, accompanied by neurasthenic indecision and more or less marked doubts. He debates with himself before getting up, dressing, or taking a meal; and at such times fixed ideas and morbid fears assail him. When Mr. X. came to me the first time, he had for two days (as the result of a fit of this kind) been a victim to the belief that an ulcerated acne on his chin was a mark of syphilis which he must have contracted four months before when he had connection with a woman. Since this fear had come upon him, he had read all

the special treatises he had been able to procure. Every description of the disease strengthened his belief. He had no trace of a primary symptom nor could he describe any; and he had nothing that resembled in any way a secondary symptom. He had not caught syphilis four months before, and the lesion he had on his face bore no kind of likeness to a syphilitic symptom. Moreover, two specialists he had seen the day before had told him so. But he remained nevertheless in doubt; he wanted to know if it was not possible for the incubation to be prolonged, and for his little sore to assume the characters of a syphilitic ulceration. He had always been informed that so long an incubation was unusual, and I repeated this to him. But all the same he was in doubt; he wanted to see the length of incubation printed in a very technical work. When he had seen it he went away content. But he soon returned and awaited his turn anew; he wanted to take down the number of the volume of the dictionary and the page in order that he might be able to meditate at leisure on the statements it contained. Even then his doubts as to infection remained for more than three months.

I was much astonished to find on one of his subsequent visits that he made no mention of syphilis in a fresh list he gave me of his obsessions and fears. He recalled it to mind with some difficulty. He then told me that it was not the first time he had noticed this forgetfulness; that ideas which had greatly tormented him often disappeared from his memory for a time, and he only remembered them as he would a dream. He also observed that he has only an extremely vague recollection of the young man to whom he had addressed the Latin verses, and whom he had loved for several months without being able to keep him out of his thoughts, though he can quite clearly recall to mind the features of the young man's father and of all the persons

Repugnance for Other Inverts

who used to visit the house. He has made notes about his "superstitions" which would appear to him to be pure fiction if they were not in his own writing. Several of these "superstitions," however, have recurred several times at more or less distant periods.

A temporary betterment of his condition takes place when he remains under moral authority, by which his habit of solitude is lessened and he is obliged to keep proper diet; but the perversion of his genetic sense was never modified.

This kind of amnesia as a consequence of besetting idea has been often observed. Individuals suffering from coordinated tics are sometimes, apart from their attacks, unable to voluntarily reproduce the movements they make a hundred times a day. The same may be observed in the case of spasmodic exclamations; the sick person may for a time at any rate be unable of his own will to utter the words which he does in his convulsions.

Westphal noticed that his patients were conscious of the morbid troubles that made them unhappy, and at times, when they grew frightened at the continuance of the obsession and the irresistibility of the impulsion, it inspired thoughts of suicide.

Although inverters are sometimes horrified by the act to which they are uncontrollably driven, and experience remorse after each satisfaction, they are in most cases resigned, and age scarcely amends them. Moll quotes an instance of an old man who kept up his habits of sexual inversion till he was 82, and his companions used to call him "granny." It is a habit with uranists to give themselves feminine adjectives and names, e.g., aunt, sister, blondey, etc.

Uranists are often attracted by normal men and have a genuine sexual repugnance for other inverters as well as for women. Some prefer young men and have an antipathy for

Modes of Inverted Satisfaction

grown-up men. Some have been known to have a preference for white-bearded men. The most licentious of the uranists like, as a general rule, quite young boys. Preferences are often shown for certain types, such as soldiers. Some uranists, as we have already observed, pay no attention to the dress or even the cleanliness of those whom they are on the look-out for. The most squalid creatures do not repel them.

They do not always show the same degree of repugnance for the other sex. Some uranists cannot endure the sight or the touch or the odor of women, others seek women's society, and in general share their tastes and their manner of regarding things. Some even have the reputation of being lady-killers. They like paying attentions to old maids, or women who have been deserted on account of the ambiguity of their sexual characters, and who contribute to their success by the signs of unusual excitement they show at their approach. Some invert, again, are temporarily attracted by women—an attraction quickly followed by disgust.

Sexual inversion may not only be unknown, but may even be unconscious for a long time after puberty. It may manifest itself by impotence in regard to women or by a sudden excitation in the presence of a man or on touching him.

The inverted instinct is satisfied in very various ways. Some uranists are only satisfied in the active rôle, others only in the passive; others, again, but they are few in number, show a continuous or intermittent impartiality for either rôle. Uranists, unlike normal men, are said to prefer the active rôle in kissing. Sexual desires are variously manifested by gestures expressing pursuit or attraction, according to the case in point.

As for the different kinds of sexual connection, they are very numerous, and have been too often described for it to be necessary to dwell upon them here. But it may be stated that pederasty occurs much more rarely than might be im-

Sadism, Masochism, Mixoscopia in Inverts

agined. A great many feel nothing but disgust for anal coition. They satisfy themselves with friction, or rubbing between the buttocks or thighs (perineal coition), by manual or buccal caresses, and by kisses. Some are satisfied by the sight of the naked body, others by the voice, but the majority by the touch. Moll cites an instance of an uranist who was contented with a general excitation of the sense of touch; he had his body rubbed, and particularly his forehead and the nape of his neck.

Passive pederasty is rarely occasioned by a need of anal irritation. I knew a passive uranist who was incapable of an erection except when in the passive rôle. Any large object might take the place of his companion, as if the *bulbo-cavernosus* was unable to act without a point of support in the anal sphincter.

Various sexual perversions often complicate inversion. You may observe in some cases the desire of exhibiting the genital organs before persons of the same sex, with or without effective satisfaction. Uranists may be fetishists at the same time, and be systematically attracted by one part of the body which they fondle, e.g., the feet, ears, nape of the neck, etc. In other cases they are especially excited by certain articles of clothing, such as boots, handkerchiefs, etc.; or by certain materials such as velvet, satin, etc. Uranists often display a need of submission, a desire for more or less systematic ill-treatment, or for brutalities such as characterize masochism. Krafft-Ebing has used this character of submission in order to establish a connection between masochism and sexual inversion. Some uranists only feel sexual satisfaction as the result of physical pain inflicted by a person of the same sex (flagellation, trampling, biting, etc.). Moll connects with masochism what he calls "mixoscopia" (looking on the sexual union), which is also observed among uranists. Nor is sadism unknown among them. Instances

have been given of persons who only experienced sexual pleasure at the sight of pain inflicted in their presence. Homosexuality may be combined with necrophily.

Krafft-Ebing distinguishes, from the anthropological and clinical point of view, certain degrees in the development of inversion properly so-called, which he regards as congenital. His division is well worth adopting in its main lines.

(1) Psychosexual hermaphroditism, in which traces of heterosexuality predominate. Psychosexual hermaphroditism may manifest itself periodically, or in a continuous fashion under the parallel or the alternative form. The invert is either continuously attracted towards the two sexes or alternately towards one or the other of them. Still, homosexuality in its rudimentary state may only appear in an episodic way or solely in dreams. Sometimes it only shows itself in passive or in mutual onanism. During more or less prolonged periods, women exclusively attract them. Sometimes, as the result of normal relations with a woman, they show a general repulsion for women and an intense attraction for men. Vulgar women who swear and smoke pipes or cigars produce greater excitement in them because they remind them of men. Psychosexual hermaphroditism may coincide with sadism, masochism, fetishism, and zoophily.

(2) Homosexuality, properly so-called, is characterized by exclusive liking for individuals of the same sex. Although these inverts as a rule show signs of sexual hyperexcitability, they are incapable of normal connection, except when they are able to recall with sufficient intensity the image of a person of their own sex. And they have no horror of women except so far as the sexual act is concerned. They are unlike the debauchees who prefer young men and practise pederasty, in this: they have little liking for persons who have not reached sexual maturity and they are seldom pederasts. When they do try it, they are often much dis-

Effeminization and Viraginity

appointed and disgusted. The mere touch of an individual of their own sex gives them intense satisfaction, followed by a feeling of well-being, while relations with a person of the other sex require prolonged effort, and leave behind them a feeling of profound physical and mental depression. Homosexuality, properly so-called, may be isolated, i.e., the individual concerned has, apart from the sexual function, all the physical and psychic characters that are special to his sex. Sometimes, however, there are modifications of habits and even of some of the secondary sexual characters.

(3) Effeminization and viraginity are, on the contrary, marked by a correlative inversion of the psychic personality. The sentiments and manners are feminine among male inverts and masculine among the female. From his early years, a little boy will show the tastes of a girl and vice versa. The anomaly occurs in games and dress; the little boy will spend his time with dolls, and shows a subtle kind of coquetry, whilst the little girl neglects her toilet, plays at soldiers, climbs trees, etc. When sexual instinct grows, connection with a person of the opposite sex appears impossible, and in his abnormal connections the man feels himself a woman and the woman a man. The man desires the passive rôle, that of succubus, in anal or interfemoral coition, and the same kind of thing happens in buccal coition. The behavior of the woman is identical. Such inverts have generally no inclination for individuals of their own sex who have not reached sexual maturity. They devote all their energies to trying to look like the opposite sex. The men wear corsets which make the waist small and tend to make their chests and hips prominent; the women, on the other hand, try to flatten the prominent parts of the body which are peculiar to their sex. They practise gymnastics; they do not give way to tears. As a rule, they like dancing, but with persons of their own sex. The inversion of feelings in the sexual act

may be so complete that the idea of impregnation is awakened in the man. The more marked the sexual characters of his companion the greater his satisfaction, and the effeminized man especially likes coachmen, butchers, circus-riders, etc., or persons who have large sexual organs.

(4) Adrogyny and gynandry are characterized by the coincidence of sexual inversion with important anomalies of the sexual characters and especially of the secondary characters, and in this are included the anthrōpometrical characters. This variety is much rarer than the others, and marriages have several times taken place, the anomaly of which remained unnoticed for years.

Chapter Six

PERVERSIONS: EROTIC DEGENERACY OF EPILEPTICS

AMAZING OPERATION FOR CURE OF SEX INVERSION

ONE of Moll's friends, a criminologist, states that among the majority of pederasts and uranists the perversion dates from childhood, and that it is a matter of congenital predisposition. If we admit with Moll that a large number of cases of acquired sexual inversion should be regarded as resulting from psychosexual hermaphroditism, the rôle of predisposition is indeed clear. If we also take into account the generally defective heredity of the sexually abnormal, the frequent coincidences of neuropathic or psychopathic troubles, the exaggeration of the special senses and of the psychic phenomena of love that accompany it, and the precocious appearance of sexual manifestations, we are led to believe that their etiology is dominated by some preliminary congenital condition. Among the signs of congenital homosexuality Krafft-Ebing reckons the immediate manifestation and the persistence of the tendency both in dreams, and in waking hours, to the exclusion of all heterosexual tendency, except in the periodic form, as, e.g., in what he calls psychosexual hermaphroditism. Acquired homosexuality appears secondarily as the outcome of difficulties in sexual gratification among persons who originally considered homosexual connection as abnormal, and who prefer heterosexuality despite the impossibility of gratification. Still, he regards it as probable that persons thus afflicted had originally but a slight inclination towards the opposite sex; which, again, is the same thing as saying that in most cases predisposition exists. Inversion may be retarded or deferred, and yet be constitutional.

Sexual Isolation Leads to Perversions

The hereditary quality of certain perversions favors the notion of predisposition. Instances of transmission of hereditary psychosexual hermaphroditism are known; inversion has appeared in the case of brothers. Casper and Griesinger have admitted hereditary traits.

Congenital sexual perversions are often connected with congenital morbid states. The sexual instinct is often slightly developed among idiots; it is even altogether absent among total idiots. It frequently appears among them together with a kind of impulsive periodicity and various anomalies. The sense of selection is absent; the idiot may have recourse to his mother or his sister, to a companion, or a domestic animal. Imbeciles are liable to the same perversions. Imbeciles and idiots seldom seek adults of the opposite sex. Onanism is the most usual perversion among them, and it is often entirely automatic, of reflex origin, and unaccompanied by sexual satisfaction.

If we find it difficult to consider sexual affinity among men to be a form of hunger, we are nevertheless bound to admit the fact that it is subordinated to the state of nutrition, and perversion without nutrition is difficult.

It is beyond doubt that sexual perversions, and homosexuality in particular, may be acquired or secondary; but the acquisition is far from being constant. Sexual isolation often leads to perversions; but this by no means implies that all those who are obliged to live exclusively with persons of the same sex, or who voluntarily isolate themselves, are irresistibly driven to abnormal practices. The part played by the separation of sexes among young children can hardly be called into the argument, since true sexuality has not yet evolved in them. It should be clearly understood that precocious awakening of the sexual instinct is in itself an anomaly. Compulsory celibacy, which has often been held to blame, would not have been accepted save by persons with

Sodomy, Pederasty, Debauchery

whom the sexual urge is weak, and consequently tends to manifest itself in abnormal forms. The fear of children and of venereal diseases can hardly drive one to celibacy except with persons of a special inclination. Habits of masturbation especially have an indirect influence on ulterior perversions, by causing anæsthesia and impotence. All cases of impotence may result in the growth of anomalies or perversions. Habit dulls sensation; debauchery arouses curiosity, leads to a search for new excitements, such as sodomy, a heterosexual perversion and transition stage in the direction of pederasty which may be established by habit. An agglomeration of persons of the same sex favors the contagion, for the greater the number of examples the greater and more irresistible the urge becomes.

Constitutional perversions are most usually attended by sexual hyperexcitability, whilst perversions acquired in debauchery most often coincide with a certain degree of impotence; and the anomaly increases with the impotence. A debauchee first of all seeks excitation by contact with immature girls; next turning to young boys; and then he becomes emasculated. He loses the psychic characters of his sex, and sometimes becomes so effeminate as to seek for gratification in passive connection. If the change is not connected with a curable pathological state, it may be definite and accompanied by inversion of psychic characters alien to the sex. When there is a psychopathic predisposition, the sentiment of the change of sex and its results may be observed. Sexual neurasthenia is often the root of acquired perversions; it is often itself the consequence of sexual abuses.

The late appearance of sexual perversions is often connected with cerebral affections. It frequently coincides with various states of mental weakness, with dementia consequent on psychoses, or post-apoplectic dementia, or dementia consequent upon cephalic traumatisms, or dementia connected

Madness, Epilepsy and Perversions

with cerebral syphilis. But it is most frequent during the first periods of progressive general paralysis.

The sexual instinct is sometimes perverted in the acute forms of madness, in mania, in periodic insanity, or in paranoia. Persons suffering from persecution-mania may show episodic sexual perversions.

The frequency of sexual criminality in dreams leads us to admit that the slightest difficulties in nourishing the brain are capable of bringing on sexual perversions. In epilepsy, in particular, sexual troubles frequently occur.

The genital organs are, among epileptics and degenerates, the seat of morphological anomalies. The anomalies may coincide with physiological or psychic troubles, pertaining to the function of these organs, but more often functional troubles are observed which have no relation with anatomical anomalies.

These functional troubles may be associated with convulsive paroxysms, as accessory symptoms of the end of the attack. Signs of excitation of the genital organs sometimes precede the attack. Kiernan cites the case of an epileptic whose aura consisted in the vision of a woman in a lascivious posture which produced ejaculation. These phenomena of excitation rarely occur after the attack. It more often happens that after the attack there is an absolute sexual indifference which lasts several days.

Erotic dreams attended by nocturnal pollutions have been sometimes regarded as epileptic manifestations.

The existence of sexual perversions has often been noticed among epileptics. From Westphal's first treatise, almost all works on sexual inversion contain observations relating to epileptics. Krafft-Ebing quotes an instance of an epileptic who had no inclination for men or women, but had connection with hens and geese, and afterwards with horses and cows. As a rule, however, the sole association of epilepsy

Sexual Degeneracy of Epileptics

with perversion is based on a common ground of degeneration. It was Chariot who showed in 1886 that perversion may be a sign of epilepsy, a form of paroxysm.

Sexual impulses appear with epileptics in very different forms. It is often an intense sexual excitation in the form of satyriasis. In the case of an alcoholic, Giacchi has recorded attacks of satyriasis which have a clearly epileptic form. Krafft-Ebing records the instance of a person who wanted to copulate in the presence of his assembled family, and of another who made public attempts on young boys.

The impulses more usually find outlets in exhibitionism; numerous examples can be given of this. But it should be remembered that among epileptics exhibitionism is not always combined with genital excitement, whether with or without masturbation or attempt at sexual contact. It may be simply automatic, without definite object; it may be caused by the need of urination, by the necessity of obeying an hallucinatory command, or by an impulse to uncover. As loss of memory is frequent in these cases, it is not always easy to throw light on the psychology of epileptic exhibitionism.

The object of most of the impulses is to satisfy a sexual need. The characteristic that first attracts attention is choice, which does not seem to be determined by ordinary motives. An epileptic may throw himself on an old woman, on immature girls, or upon the same sex.

Exhibitionism may be connected with Ménière's vertigo, which is often an epileptical symptom.

Epileptics are among the degenerates who show the most marked signs of dissolution, and the most numerous and most distinct teratological stigmata. One can hardly be surprised to find that they often show signs of dissolution of the sexual instinct: anomalies of sexual instinct are common with them. In many instances, the desires are diminished or

Periodic Pederastic Fits of Epileptics

are non-existent, and sexual connection only takes place with difficulty and incompletely. In other instances normal connection becomes impossible because of the excessive excitement which brings about emission as soon as erection occurs. The tendency to solitary habits is strongly marked. These patients are unsociable, hypocritical, and inclined to be alone, and have been observed to masturbate automatically during sleep. Homosexual attraction is often noticed among them.

These more or less active tendencies, which may be regarded as the habitual state among epileptics because of their vitiated constitutions, appear from time to time in an acute fashion in the form of attacks which are only varieties of their impulsive paroxysms.

Tardeau quotes the case of an epileptic who successively violated a boy and a girl in the house of his mistress when she was away. He had no recollection of these deeds. But loss of memory can nowadays no longer be regarded as a specific sign of epilepsy. A good many epileptics do not completely lose consciousness even in severe attacks of convulsion; so that it is just to regard periodic pederastic fits which occur even without loss of consciousness as signs of epilepsy.

It should be remarked that Tardeau's epileptic pederasty is not necessarily a sign of the existence of sexual inversion. Among such subjects sexual impulsions are so violent that they may vent themselves indiscriminately on either sex. I know one who does not spare even his she-goat because "he wants to touch living flesh at once." These facts show an impulsive need of copulation, but they are no proof of inversion of instinct. The epileptic who yields to such impulses (at least in the cases observed up till now) gives no evidence of a change of attraction; he is not drawn towards an individual of his own sex or an animal of the opposite sex by a preference that excludes normal attraction; he is driven by

Erotic Violence of Epileptics

an urge that cannot be delayed. The child mentioned by M. Chevalier, "who, at certain moments, was attacked by a pederastic mania of incredible violence," cannot be quoted as an example of sexual inversion. When the ictus, which the author gratuitously terms *inversive*, occurred, the child would throw himself with indescribable fury on the first one he met of his comrades. As he was in an asylum with other patients of the same sex, he was less liable to attack the opposite sex.

In several of the cases recorded by Tardeau under the title of periodic pederasty, there are perversions of a probably epileptic nature which do not present clear characters of sexual inversion. It is perhaps rather a question of periodic need of debauch. There is, as a rule, no proof of exclusive love for a person of the same sex, nor of antipathy or merely indifference for persons of the other sex—which are the principal signs of instinctive inversion.

I have quoted the case of a young boy who used to feel, during the aura of an epileptic fit, and sometimes by itself in the form of paroxysm, a singular modification of affective sentiments. He felt a sudden repulsion for the persons and things which were dear to him, and vice versa. He used to express this modification of feeling by the words: "I am changing heart." He became tubercular some time before he reached puberty, and his comitial disorders had become less frequent; either spontaneously or as a result of treatment. He then had several sexual impulses during which he made attempts on a young man-servant for whom he ordinarily showed disdain. In the intermediary state he proved that young girls were not indifferent to him. The uniformity of the attempts, which consisted in attacking his victim in front, and trying to introduce his organ between the man's thighs, the stupor and the loss of memory that followed, were clearly of a kind to prove the epileptic nature of the

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Religious and Lustful Manifestations

impulsions; but they leave a doubt as to the reality of a temporary sexual inversion.

Although the modification of feeling in the case of this epileptic makes the existence of paroxysmal inversion of sexual instinct very probable, it does not appear to me sufficient to completely establish it; this can only be proved by exact information as to the state of consciousness.

One observes among epileptics from time to time a succession or even a coincidence of erotic or lustful manifestations, of sexual impulses and mystical and religious manifestations. It is an association found in several forms of mental alienation, and also in the evolution of religious belief. We have seen that the exterior signs of sexual excitement may appear in the case of an epileptic in the form of priapism, to the exclusion of correlative psychic states.

Sexual periodicity, sometimes seemingly an original manifestation, may be met with in connection with other troubles which almost entitle it to be ranked as a symptom.

The sexual perversions found in senile dementia may appear as a preamble of affections caused by destructive lesions and apparently connected therefore with circulatory disorders.

Mr. P., 63 years of age, belongs to an arthritic family. He was hardly 4 years old when he began to have attacks of asthma, which seem to have been accompanied in some instances by loss of consciousness, recurring twice or three times a month on the average, up to the age of twelve. They then stopped after congestion of the lungs; but when some months later they were superseded by blurred vision, accompanied by a feeling of rotation, an obnubilation, or complete loss of consciousness. These fits occurred chiefly in the morning. The vertigo was from time to time accompanied by a spasmodic throwing-back of the head. At the time of pu-

Case of Symptomatic Perversion

berty, when he was fifteen and a half, a fresh change occurred. The attacks of vertigo were succeeded by attacks of megrim accompanied by hemianoptic troubles, and, occasionally, paresis of the right arm.

The pain would begin at the left eyebrow, and the visual field of both eyes was darkened in the right half. The attack ended in 25 minutes precisely, when vomiting of food or bile occurred. After a few months the pain was preceded by polychromatic scintillations in the right half of the visual field, and for some minutes after the pain began, the right hand would become numb and powerless. The attacks of megrim occurred only every 22 to 25 days, i.e., a little less frequently than the other symptoms.

It was at the age of 44 that pains appeared in his heels, especially on the right side. The pain was at first located in the calcaneal insertion of the Achilles tendon, and then it spread to the tendon itself. On the right side where the thickening of the heel and the indurations of the tendon are more extended, one felt, on pinching the tendon from front to back, a nodosity in its thickened part, in the middle of the free part, producing the sensation of a big almond of bony consistency.

A little later, the patient began to complain of pains under his right foot when walking. But the plantar arch was not deformed, and the plantar aponeurosis showed neither induration nor inequality.

As the feet became more painful, the megrims decreased in intensity. They disappeared when Mr. P. was about 51. All the same he was liable to dull headaches, which had no exact localization, and recurred at irregular intervals without sensorial or motorial troubles.

This encephalalgia was of variable duration and not attended by vomiting. These diffused headaches were accompanied by melancholy depression which was the more re-

marked because it came and stopped quickly and affected the disposition of the patient who was usually cheerful.

When he was 33, Mr. P. had married a woman older than himself by a few years. She had no children by him; but he lived with her in complete community of ideas, and her death, which took place in May, 1895, threw him into deep sadness.

For some months he was subject to much severer headaches accompanied by more lasting depression; and then he returned to his former condition. On September 24th, 1896, he got up in a state of excitement which astonished those about him, and the more so, because he had hitherto been known to be very quiet and reserved. Mr. P. had never appeared to pay any especial attention to the son of a cook who had been in his service for fourteen years. He was a young fellow about eighteen who came every day to the house, and Mr. P. gave him two or three times a year a little present to show his good will, but hardly spoke to him, and had above all no kind of relations with him. But as soon as Mr. P. met him that morning, he rushed up to him effusively, kissed him, caressed him, and invited him to lunch. He started a long conversation on the inferiority of women both from the moral and physical point of view, talked flatteringly of young men, praised Greek love, etc. The youth, who guessed that his master was ill, tried to calm him, and attempted to retire; but the moment he got up to go the old man rushed up to him, and made an attempt on him. When Mr. P. was alone, he fell into a kind of torpor from which he now and then awoke, called to the young man, and expressed his desires in the clearest manner. During the remainder of the day until the evening, he was heard, even during dinner, to call out for the young man, making complaints of the same kind. However, he went to sleep in the evening.

Perversions Preceding Paralysis

Next day, after a restless night, he woke up complaining of a very severe headache in the left frontoparietal region, on which he incessantly placed his hand, as if trying to compress it. His customary stool had failed, he had no appetite, and was very dejected; but he no longer showed the feelings of the day before. He only absorbed liquid nourishment, and in the evening took the purgative he was in the habit of taking when the headaches were prolonged. Next morning his right arm was numbed and could only make movements that did not require strength. On the following night, however, paralysis began again in the arm, but did not extend to the leg, and speech became easier. Only the articulation was affected.

The brachial monoplegia, which was incomplete, diminished during the following two months. The patient remembered what had happened before the paralysis, and could not understand the feeling that overcame him when he got up and which he had never experienced before; but he was convinced that if he had not met with resistance, he would have gone right through with his attempt. He had all the signs of local excitation which he had not felt for several years. He afterwards succumbed to an attack of general paralysis which was not preceded by the usual symptoms.

These troubles of feeling, preceding hemiplegia, may be approximated to certain *algix* that are observed in the same circumstances. Symptomatic sexual perversions may no doubt appear in many pathological states of the nervous system where sexual potency is weakened or annihilated.

The impossibility of normal gratification gives rise to besetting ideas, of compensating acts which satisfy sexual need when realized. Impotence leads on to sadism, fetishism, bestiality, etc. A used-up rake who becomes a sodomite

A Used-up Rake Becomes a Sodomite

through lack of natural excitation is spurred on by the same processes as an impotent individual.

Proof of the source of these perversions appears, when they cease under the influence of proper treatment, or upon a spontaneous modification of the primary malady, and, in particular, of initial impotence.

Mr. V., 48 years old, is the son of an asthmatic. His only paternal uncle had an attack of melancholia which necessitated his being put in an asylum for several months. On the maternal side, there is no neuropathic taint, but there are several cases of cancer in the family. Two brothers born before him died of convulsions in their first year. He has a sister two years younger than he, who is in good health and has three children, also in good health.

In his personal antecedents there is no neuropathic accident, nor noteworthy trouble in development. He was born at the proper time under favorable conditions; he walked and spoke at the usual period; and in his early infancy was not liable to convulsions, or terror at night, or spasmodic cough; he was also clean at an early age. At twelve years of age, he had an attack of chorea while recovering from scarlatina; the movements were moderate, without lateral predominance, at least so far as he can remember; the attack lasted about three months.

At about eighteen, he was subject to frequent loss of semen; but he seldom masturbated. Till he was twenty he never had connection with a woman and did not desire it. He had his first sexual connection with a prostitute, induced by some companions and urged on by a feeling of false pride. From that time he became very fond of venereal pleasures. He used to have daily connection, and often indulged in abuses of it; he would make bets, and have eight to ten connections in twenty-four hours, yielding often to

Excesses and Impotence

his *amour propre* rather than to his desire. These excesses lasted for three years. One fine day, after one of his customary feats, he found himself quite impotent.

The impotence was independent of any other apparent disorder; it was not to any noticeable extent accompanied by nervous trouble, and did not arouse any anxiety. Sexual representations had disappeared, as if the genital experiences had been extirpated in his cerebral center. He was astonished, but not at all worried by it. He accepted the fact of his impotence even as a hysteric person accepts the fact of his paralysis. He did not observe any trouble of sensibility or motility, nor any modification in his intellectual functions. He pursued his studies with success.

For more than six months he made no attempt in the sexual way, and persuaded his companions that he was in love. He had no sexual desire, and no excitation could provoke it; his organ remained absolutely flaccid. But one morning he woke up with an erection, although there had been no previous sign of any such change. After that, he was able to resume sexual relations; but they occurred at long intervals, and left behind a wretched state of fatigue. This state of things was definitive; and since the age of 24, he indulged in two or three connections a month, and never wanted more.

He appears to have had only temporary urethral discharges; he denies having had any kind of chancre, and shows no trace of infection. His health was good up to the age of 32, when he married. There was no change in his sexual life. Connection occurred normally, but the need for it was rarely felt, and it always left behind the same over-fatigue. Ten months after his marriage his wife gave birth to a boy who was born at the proper time, and strong. But after the eighth month the child began to suffer from frequent convulsions, and, up to five years of age, was subject to sudden pallors accompanied by loss of consciousness and

involuntary urination. He was three years old before he walked, and a little older before he could speak. He urinated in bed up to fourteen years of age. A second child was born twelve months later, and died of convulsions when ten months old.

Some weeks later, Mr. V., who was not yet 35, felt for the first time fulgurant pains in the lower limbs. The pains were felt more particularly about the knees and insteps, and left behind a cutaneous dysæsthesia that lasted a remarkably long time. The skin of the part was sometimes painfully sensitive for six or eight hours after fulguration to the lightest touch. A little later the pains assumed a terebrant character, chiefly around the left tibio-tarsa. After a series of painful attacks which lasted several days, huge swelling of the articulation very rapidly took place. After a few days, characters of a liquid effusion are said to have been found; and the pain which seemed to be the result of the distension disappeared entirely. The power of walking was hardly hampered at all, and at the end of a fortnight the swelling went down of itself and completely vanished in a short time. Although, since then, terebrant periarticular pains occurred in series, no similar swelling was observed and the articulation seemed to have entirely recovered.

Three years after the occurrence of the fulgurant pains, there came ptosis of the right eye and paralysis of the external ocular motor of the same side. He had at the same time an obstinate constipation, and now and then some difficulty in making water. The fulgurant and terebrant pains continued in the lower limbs. The ocular troubles lasted for about two months; the fulgurant pains disappeared at the same time. For two years the patient thought himself cured.

The fulgurant and terebrant pains reappeared with extreme violence in the lower limbs, together with pains about the waist, and complete impotence. The power of erection

Degeneration of the Patient

was altogether gone. The urinary and intestinal functions remained intact. These symptoms only lasted a few weeks, and there was again a respite for a short time.

In February, 19—, troubles in walking appeared. The patient said that when he got up at night he experienced troubles in equilibrium. In the daytime he would now and then stumble and suddenly feel his legs give way. He fell several times when going up staircases. The pains reappeared in the lower limbs, reaching the abdomen, and the ulnar region of the forearm. Genital power, which returned at the period of the last recovery, remained. Motor and sensitive troubles were almost stationary with few changes for better or worse until March, 19—.

At that time the patient fell down a staircase which had been left without the light. During the night following he had a recrudescence of pains, and of incontinence of urine; and the next day a certain incoordination of the movements of the lower limbs appeared for the first time. Still, walking was possible, and the patient was able to attend to his business. Genital impotence was complete for about three months, and then it vanished together with the incontinence of urine. There was also a respite from the painful symptoms, while the motor troubles remained stationary.

During 19— and 19—, Mr. V.'s general condition was tolerable. There were from time to time recrudescences of pains. In June, 19—, he suffered from a diplopia which was quite temporary and disappeared in a week. In February, 19—, he sometimes suddenly fell, owing to the fact that there had been no betterment of the incoordination of his lower limbs; he would collapse without any premonitory or concomitant feeling. At this period, too, he suffered from outbreaks of sweating which were confined to the lower part of the body up to the umbilicus. These sweats took place especially after meals and sometimes in consequence of some

slight emotion. They sometimes occurred during the night, and the invalid refers these nightly attacks to dreams.

Sexual connection now became impossible; the invalid had desires, which provoked imperfect erections. His vain attempts caused very painful fits of excitement. He was obliged to abandon all attempts for several months despite haunting ideas when, in the month of August, as he was having his *table d'hôte déjeuner* at a sea-side resort, he felt a peculiar excitation at the contact of a young man who happened to be sitting beside him. When he chanced to touch his hand directly, he suddenly had a violent erection, such as he had not had since February. He tried to make use of his returned power; but his impotence was absolute as far as his wife was concerned. He soon discovered that the momentary excitation he had experienced was not limited only to the chance stranger who had first occasioned it. Several young fellows had the same effect on him, excluding all women. They were men between 25 and 30 years old, who had all the outward attributes of their sex, and who exhibited no peculiarity from which any instinctive anomaly or a vice might be suspected. It did not enter the mind of Mr. V. to hazard an adventure; but, in the absence of the young fellows, lively images frequently occurred to him asleep and awake. He became subject to nightly pollutions—a thing which had not occurred to him since he was a young man. The physical accompaniments of these representations disappeared as soon as he was in the presence of a woman and especially of his wife. Besides, from the time when his first homosexual tendencies arose he felt a general repulsion for women and for everything relating to their sex.

He was as uneasy at this feeling as at the pleasure he felt in seeking association with young men. He felt impelled to enter public establishments, cafés, halls, assembly-rooms,

Cure of Patient and Normal Sexuality

and any places in which he had a chance of being pushed against persons who reawakened his sexual power, which had become insensible to normal excitations. He would cudgel his brains to find some empty pretext for touching the uncovered parts of young men.

Gradually, he experienced the same penchant for all classes of men, provided they were young; and he used devices with regard to them which would normally at once fill him with repugnance.

This state of things lasted more than five months, when, on January 12th, 19—, he woke up affected with paraplegia. The paralysis of the lower limbs and the sphincters was complete for eighteen days. All signs of genital activity had disappeared; and those among his employees, who had the strongest effect on him, could approach him and touch him without any effect at all. The homosexual tendency had disappeared simultaneously with the curious aversion he felt for women.

The motility of the lower limbs was restored, although there was no perceptible betterment of the incoordination, and the pains diminished; the vesical and rectal functions were also restored. The patellar reflexes were abolished; and Romberg's sign, Argyll-Robertson pupil, and the disorders of sight and of cutaneous sensibility leave no doubt as to the general condition of the patient.

In the above case there are two periods in which physical reactions of the genital organs are absent. During the first period which occurred some time before the other tabetic phenomena, as well as during the second period, which belongs to the period of confirmed ill-health, sexual desires were completely absent, while during the period which was marked by partial impotence, a perversion of the sexual desire appeared which ceased with complete impotence.

Perversion and Sex Depression in Illness

Connection between depression of sexual function and perversion in illness deserves particular attention, because it enables us to understand momentary changes of conduct among people, whose former habits were beyond suspicion.

Probably all affections which influence the genital activity are attended by similar perversions. This is definite in the case of diabetes.

All authorities have recorded the frequency of neuro-pathic and phrenopathic symptoms among gouty people. These manifestations precede, accompany, or follow those of podagra.

Mental troubles are perhaps the most common among the so-called vicarious troubles of gout. They appear under the most various forms.

Many writers have mentioned changes of character, irritability, tendency to anger, etc. These changes in the general emotivity seldom take the form of benevolence, but even this fact was observed. Thus Rennie had a patient who was seized with a fit of charity in the month of November, which ended in an attack of gout.

There are analogies between the patient in the following case and the patient in the preceding one; but his history has a special interest from the diagnostic standpoint.

Mr. B. is 46. After managing a flourishing business for nearly 20 years, retired, and fills important public offices.

When about 8, he had a convulsive attack without loss of consciousness or urination; but it was followed by fits of vomiting which were attributed to excessive eating of raw fruit. He married at 22, and has three children, who have not had as yet any nervous trouble in consequence of the various eruptive fever, sore-throats, etc., which they suffered from. The eldest is 21, the youngest 17.

Mr. B. used to be a hard worker, and lived under sys-

Strange Erotic Case and Treatment

tematic discipline. No excess of any kind can be detected in his life; still, he loved good cheer and wine. In April, 1883 (he was then 35), he had, after a copious repast, a convulsive attack attended by loss of consciousness, biting of the tongue and involuntary urination. The attack was followed by a stertorous sleep of more than two hours. It was on this occasion that I made his acquaintance.

Mr. B. was a tall man, with broad shoulders and a thick black beard; a picture of strength. But he was not free from anatomical defects. He has in particular a very pronounced facial asymmetry on the left side; and later on I observed a slight chromatic asymmetry of the irises. He has besides an inguinal hernia on the left side which gradually made its appearance when he was about 23, and as the orifice on the right side is broad, he has worn a double bandage for more than ten years. The genital organs are normal. Mr. B. did not complain of any gastric disorder, which the last fit and the previous convulsive attack indicated. I advised him to moderate his diet a little, and prescribed four grams of potassium bromide a day. He diligently followed my instruction for eighteen months, and nothing happened.

Although I urged him to continue the treatment, he stopped it. For a year all went well. But in November, 1885, he was affected in quite a different way. He at once understood the morbid nature of it, but he hesitated for a long time to speak about it. These phenomena recurred every year periodically in a stereotyped form in April and November.

One evening, Mr. B., who is in the habit of going to bed about ten, and falls asleep almost immediately, felt a strange excitation. His head became congested, he changed from side to side, and finally went to sleep, but was soon awakened by visions of lascivious pictures in which young boys appeared. He had painful erections which stopped as soon

as the idea occurred to him that this state of things might be put an end to by conjugal connection. At last, about 2 a.m., he fell asleep, but was soon aroused by a pollution occasioned by the same pictures. After a deep sleep, he woke up in the morning, much upset and despondent. But the representations reappeared after a short time. He could not resist the desire to go to places where young boys gathered together; he sometimes remained for hours looking at them and varying his selection; in his imagination he undressed them all.

When he had fixed his choice, he got up from his seat to go towards the child, but sudden emissions stopped him dead, and left him in a miserable state of despondency. He would come home confused in mind, and it often took him several hours to recover his clear-headedness. So long as he had not left home urgent business might delay such incidents; but as soon as he had pitched upon his place of observation, nothing could any longer distract his attention. Several times he was met by persons he knew who began to talk with him. He vaguely remembered having seen them, and his shame was increased by it, but he could not tell what was the subject of conversation, nor whether he had been able to reply correctly. His wife was often disturbed by his strange pranks, his bewildered look as he went away, and his prostration when he returned.

At the moment when he got up to rush towards the child, he felt himself irresistibly impelled by the desire to see him naked, but he had no desire for any kind of abnormal connection. All of a sudden he has clear vision of the child as nude, and then pollution occurs. When he has recovered self-possession, at the end of the afternoon or in the evening, according to the time at which the paroxysm ended, nobody would have suspected that anything particular had happened to him. But no sooner was he in bed than the same

Attacks and Fits of Perverted Desire

cycle recurred. It would continue for five to seven days. Then, one evening, the invalid would enjoy normal sleep, and everything would be right again till the next attack. During the whole of the cycle, Mr. B., who is very fond of his wife, though he very rarely has relations with her (which by the way was always the case), used to have a feeling of aversion for her which he had much difficulty in concealing. This was the only trouble he suffered from.

From November, 1885, to April, 1890, these crises recurred regularly twice a year; but he could not make up his mind to tell me about them, and it was quite by accident that he was induced to do so when I met him one day and asked him about his convulsive symptoms. I thought it was a question of epileptic symptoms, and I advised him to go on again with the bromide and to increase the dose at the periods of attack. Although he took as much as half an ounce a day, the symptoms were scarcely modified; but they did not last so long. However, in November, 1891, the fit was delayed and only took place at the end of the month. Mr. B. remarked that the period of contemplation was longer, and in particular that he had time to approach much nearer before pollution occurred. Rightly or wrongly, I then became afraid that the bromide might eventually act upon him with just enough strength for him to be able to commit a crime. So I asked him to stop taking it. The attacks occurred after that with their former intensity, and with the same regularity—within a day or two—up to April, 1892.

On November 12th, 1892, Mr. B. began to feel in the evening signs of excitation similar to those that preceded his former attacks, but still he fell asleep without anything happening in regard to his genitals. At 4 a.m. he woke up with a pain in the left toe. The part affected and the symptoms left no doubt as to what it was. The gout attacked in

An Important Medico-Legal Document

succession the instep, the left knee, and then the right knee. The attack lasted six weeks, but the mental troubles did not recur, and they have not reappeared since. They have been replaced with the same periodicity by articular attacks which up till now have not extended to any but the above-mentioned articulations. The patient is compelled to keep in bed for five to seven weeks twice a year when the attacks occur. Both the patient and his doctor much prefer these manifestations to the former ones, and in treating them only make use of "patience and flannel."

The mere narration of this case is enough to show its clinical importance and its value as a document from the standpoint of the medico-legal history of gout.

The same kind of symptoms may also be met with in cases of intoxication.

Mr. P., 44, a clerk, was born in one of the Eastern parts. His whole family lived in the country, and are free from nervous disease. The nervous disease from which he always suffered is attributed to a shock which his mother had in the fifth month of pregnancy.

Mr. P., born at the proper time, was strong and well-formed. But he did not begin to walk before two, and he began to speak later. He was very liable to bronchitis, and often had attacks of false croup which caused fear for his life. After the age of four, he had convulsions several times, grinding his teeth; and he suffered from frights at night, that made him jump out of bed. At eleven, after scarlatina, he had an attack of chorea, that lasted several months, predominant on the left side. He grew a good deal the few months preceding puberty, and showed in his extremities and his face many tics, which also predominated on the left side. At the same time he had irresistible impulses to utter

Case of Cephalæa

ideas which he wanted to keep to himself. On several occasions he told persons, whom he ought to have respected and whom he desired to respect, his personal opinion of them and became a general nuisance.

After puberty, these spasmodic and psychic symptoms disappeared spontaneously while his general health grew better. He was successful at school, and indulged in physical exercises. There never was any peculiarity in his sexual functions. He seldom masturbated. As a consequence of his examination for the baccalaureat, he suffered from neurasthenic symptoms, cephalæa, over-fatigue, palpitation, and trembling. At the same time, he suffered from indecision to such a degree that every day he changed his mind about the profession which he would follow. This state lasted for more than two years, during which he was unable to occupy himself with anything. The year of enforced military service radically changed him. He came back strong and resolute, and, after a little time, entered the service of an industrial company. He there showed himself intelligent and energetic, rapidly rising to a good position. He married at 27. In the following year, his wife, who had a difficult accouchement, was a long time in recovering from various symptoms; and this for him brought about long periods of anxiety. He was again afflicted with cephalæa, a persistent feeling of weariness, and the irresolution which he had experienced before. The fear he had that he might be unable to fulfil his duties and so lose his job added to his misery. At last he got his father-in-law to come to his house every morning and noon in order to insure his leaving on time. This fear of being unable to make up his mind resulted in his being at last actually unable to do so; and he would not leave the house except at the bidding of his father-in-law. This state lasted several months, although his wife had recovered. He was, however, cured after a rest of two months in the mountains. Still, the

Contrary Feelings in Sexual Relations

cure was not, on his own confession, altogether complete. He was affected by a peculiarity in regard to sexual relations. After every connection, he had an unpleasant feeling which was unknown to him till then, and which he calls the "contrary feeling." He was seized with unconquerable hatred for his wife, and even felt an impulsion to strike and bite her. He was terrified by this and avoided not only the conjugal bed but the room. These troubles disappeared after a few months of hydrotherapeutic treatment, which was advised by Charcot. Some years later, when he was 30, he lost some money, and had a fresh neurasthenic attack, together with cephalæa and phobiæ, which again yielded to hydrotherapeutic treatment. In November, 1895, he went to sleep one day in a carriage in which, unknown to him, a window was open, and he woke up with a brachial neuralgia on the left side. This neuralgia was accompanied by very painful paroxysms for which morphine was several times injected hypodermically. It caused immediate relief and a feeling of extreme well-being. The neuralgia at last yielded to repeated treatment with chlorid of methyl. He had the pleasantest recollection of the injections of morphine, and got himself a syringe, and from time to time, when he felt upset, or even without any reason at all, he injected morphine for the pleasure it gave him. So things went on with him, till, in March, 1896, his eldest son had an attack of blood-spitting caused by falling off a staircase. This caused him prolonged anxiety, and he found that morphine soothed him and enabled him to sleep peacefully at night. He soon renewed the injections without restriction. His chemist got uneasy and refused to give him morphine. Mr. P. himself did not in the least understand the risk he was running, and got what he wanted from another chemist. Scarcely six months had passed since he began making daily injections; he was already taking 10 to 12 centigrammes a day. He gradually

Morphine and Genital Excitation

took stronger solutions. In October, 1897, he used to take from 30 to 35 centigrammes, without any serious disorders, and in particular without genital impotence. He then one day happened to break his phial on the way to the chemist, and, not being able to procure morphine at once, felt strongly for the first time a state of need of which he only had a foretaste. After the crises of yawning, sneezing, and weeping, accompanied by a feeling of sadness and uneasiness, he noticed something wrong with his eyes, and his ears began to tingle; he felt like fainting. Then suddenly a kind of trembling came upon him, the blood rushed to his head, and he felt a strong genital excitation. He had to travel an hour by rail before reaching home; the carriage was quite full; and there were several women in it whom he just glanced at. One of them was rather pretty, but his mind was fixed on a non-commissioned officer who sat opposite; he could not take his eyes off him, tried to touch his feet with his own, and entered into conversation, but the disorder of his mind prevented him from finding the right words. He was conscious of his embarrassment, and his mental trouble increased. As they left the train, the officer got up and was thrown against him, the result being the apogee of genital excitation and emission. Mr. P. took a cab without knowing what he was doing, in a state of anguish and obnubilation of all his senses; he saw and heard nothing. When he reached home he rushed into his study, and made an injection of 4 centigrammes. After a few minutes he recovered self-control. But he was greatly disturbed by what happened in the railway. He was convinced that if he had been alone with the man who excited his ardor he could not have stopped himself from attacking him directly, and even, in case of need, from using violence. He attributed the various troubles that had been caused by his being without morphine, to poisoning by it, and he determined to get rid of his habit by pro-

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Morphine and Violent Inversion

ceeding in the opposite way, viz., by fixing longer intervals between injections and reducing the strength of the solutions. In a few days he was able to diminish the dose by 5 centigrammes without inconvenience. Emboldened by this success, and taking an opportunity to make a long business trip, which he thought would occupy his mind, he promised himself to reduce the dose by a whole centigramme at one blow. He felt so sure of coming home in time, so as not to exceed the proper limit, and so, full of sincerity in his resolve, he left his syringe and solution at home. Various trifling incidents prolonged his trip; and, scarcely half an hour after his usual hour for injection he began to have a feeling of weariness together with a desire to stretch himself, and blurred vision. Presently, after a flush of heat, came tingling of the ears and a strange disorder of sight. He saw everything colored red. The erythrospia increased and the color seemed to become deeper, when suddenly he again felt the genital excitement. He stopped and looked about for a uniform; the officer he had seen during the previous attack haunted him. He then proceeded to follow at a close distance a bank-porter wearing his usual uniform, who was walking in front of him, and, without exactly accounting to himself for it, seized him by the arm. He drew back on noticing the fright of the man, stammered some excuses and jumped into a carriage to get home, without finishing his business trip. He was prostrate. He rushed for his syringe, and an injection of 2 centigrammes brought about in a few minutes a complete cessation of the amorphinic symptoms, but his anxiety increased with the repetition of these troubles. He determined to rid himself of morphine. He did not want to enter an asylum. So he fell back into the slow method of gradual diminishing of dose. The proportion of the solution was decreased, but the hours of injection were at first kept. Bromide of potassium was sub-

Treatment for Extreme Lust

stituted for morphine as soon as the patient began to be excited through privation of the morphine. On the 21st day, the morphine dose was reduced to 10 centigrammes, and the bromide was increased to 8 grammes. Five injections were made. On Sunday, December 5th, in spite of slight diarrhœa the day before, a decrease of a half-injection a day began, i.e., a reduction equivalent to that of the two previous days.

A friend of his, who had been warned of possible symptoms, was to spend the day with him and to inform me if anything particular happened. The 3 o'clock injection was diminished one-half; the next injection was not to be made before 7 o'clock, just before dinner. At 5.30, Mr. P. began to get restless. He had tingling of the ears and erythrospia, and then came genital excitement. He looked out of the window. "Why doesn't a soldier come by?" he cried. "Let me go out." It was, in fact, very difficult to stop him from leaving the house. Pulse and breathing were normal; there was a slight pallor and trembling. The injection of morphine was made earlier, but he was given in one dose 4 grammes extra of bromide at 6 o'clock, and 7 o'clock, the usual hour, the ordinary injection of morphine. It was only then that the excitation, which had certainly been restrained, entirely ceased. The ordinary dose of bromide was taken at the evening meal, and the injection at 10.30. Next morning, instead of waking at 6, as on the previous days, in order to get at his morphine, he remained till 8 in a heavy sleep, in a state of torpor. He lifted his eyelids with difficulty and was slow of speech. He was obviously unable to go to the office, and he was excused; but he was able to get up and dress, though weak on his legs. He did not ask for his injection till 11 o'clock, i.e., five hours later than usual. He went without his early breakfast; partook of luncheon, but had no appetite for it, although his tongue was clean. The 3 o'clock injection was taken with the same reduction

Description of Patient's Behavior

as on the day before; but the bromide (4 grammes) had also been taken at lunch. The same supplementary dose of bromide was taken at 5. There was no excitation, but the patient asked for injection at 7. At the evening meal, he would only have milk. Immediately after dinner, he fell into a torpor; he seemed to look without seeing, and not to hear what was said. The tongue remained moist. There was no rise in temperature; the pulse was as regular as the breathing. He was put to bed without an injection; he was hardly able to undress himself.

For fourteen hours he slept a deep and unbroken sleep. When he woke up at 10 a.m., he had every appearance of acute bromism. He could scarcely lift his eyelids; his look was vague, and was not fixed on any material object, or any persons who talked to him; his face was full and the movements of his limbs slow and without energy. He had to be supported while he made water. His breath was fetid, his tongue saburral but moist; respiration and pulse kept their regularity and rhythm. There had been no stool for 48 hours. The patient took a tumbler of Birmenstorff, some milk and 4 grammes of bromide. He did not ask for morphine at all. In the afternoon, he had two abundant stools, after which he recovered himself a little and asked about his condition, saying that he did not understand what was happening. "Perhaps it is my morphine," he said; but he did not ask for it. At 5, he took a half-pint of milk with only 2 grammes of bromide, and at 7, the usual 4 grammes with another half-pint of milk. He was sleepy the whole day. He went to bed at 8, and remained motionless till 9 o'clock next day. His sleep was quiet; but several times during the night his breathing became temporarily slower. His prostration was greater than on the day before; he could scarcely lift his eyelids when he was called by name; said good-day automatically, got up with difficulty to make water, and then

Treatment Against Morphine

he had to be supported. The pulse was regular and had not weakened; temperature normal, but tongue dry and fuliginous. There was no stool. The purgative was again administered and the bromide suppressed. The patient was sleepy the whole day, but three times he was able to take milk, about two quarts altogether. In the evening, his tongue again became moist.

At night his sleep was again very deep, but without change in respiratory rhythm. On awaking at 8, the appearance of the patient had not noticeably altered. He was as indifferent to things as before. His breath was still fetid, but his tongue was no longer dry. He tottered a little less when he was set on his legs, and took milk. About 11 o'clock he wanted to get out of bed. He blamed the use of morphine for the state he was in, but did not ask for any. At lunch he took some solid food, and said a few words, but immediately after he fell back into torpor. About 5 p.m., he was a little excited, wanted to get up, and got on his legs by himself; but, after a few minutes, agreed to return to bed. He asked a few questions about his home. In the evening he took, besides a half-liter of milk, the family meal excepting bread. The sleepiness was much less than the day before. He fell asleep at 9.30, and his sleep was troubled. On the morning of the 10th, he woke at 7 a.m. and dressed. He only complained of heaviness in the head, and a bad taste in the mouth; also of being a dead-beat and unable to stand upright. He then went to bed again, and did not want to eat, but was well aware that he was better, and that he must have been treated in an extraordinary way for him to have got rid of his need for morphine, which he no longer wanted. A glass of Birmenstorff and milk only at lunch-time. About 3, as a result of the purgative, the patient did not want to go to bed again and remained sitting; he complained of heaviness of head, excessive fatigue, and lumbar

Morphinism Annuls Genital Functions

pains. The want of appetite was rather more marked than the day before. He took scarcely a quart of milk at the evening meal. After dinner, he talked with greater ease, and made plans for resuming work. He had a good night. On the 11th, he rose at 7 a.m. without feeling the least indisposition, had a good appetite, and took his usual morning breakfast; but immediately afterwards felt tired, and had to give up his idea of going out. He was still weak in the legs, and his head was not free. Still, he was able to occupy himself and to read the papers. From that day, the gastric troubles in the morning, the saburral state of the tongue, and constipation stopped. He took his meals regularly. The next Monday, i.e., after a week's rest, he was able to resume work. Since then he has no longer taken morphine. During the first few days, however, at about 5 p.m. he had a vague feeling of indisposition; but it did not suggest the idea of injection.

This case ought to be taken into consideration for more than one reason. No lengthy observations are necessary in the case of morphinomania which has developed in a confirmed neuropath, as is generally the case, and only begins to exhibit a special phenomenon at the period when amorphinism has appeared. Morphinism, as a rule, after a slight genital excitation, brings about a considerable weakening and often a complete annulling of the genital function. Genital excitation may be excessive when the subject has been deprived of his morphine, but such excitation is rare in the periods of sexual need during morphinism. On the other hand, hallucinations and impulsions often appear when the subject is without the morphine; such impulsions to lying and theft. The case in question is connected with impulsions independent of such need and marked by a perversion of the sexual instinct which was still then unknown in the life of

Short Penis and Perversions

the subject. This peculiarity is interesting from the standpoint of abnormal psychology as well as from the standpoint of the physiology of sexual perversions and inversion, which, in other circumstances, again appear accidentally under the influence of a general or local morbid state.

Sexual perversions may also be associated with local conditions of no apparent importance.

Shortness of the frenum of the penis is a fault of conformation, which, as a rule, has no inconvenience attached to it. At the same time, when it is very short, it may make copulation difficult or cause such a deviation of the meatus as to hinder fecundation. It is only because of such inconvenience that the need for surgical treatment has been recognized. This necessity may also arise in consequence of another disorder, viz., genital hyperæsthesia.

The genital hyperæsthesia in question consists in a perversion of the special sensibility which results in the premature occurrence of venereal orgasm. When it is very marked, it may render sexual relations impossible, because ejaculation takes place *ante portam*. This form of genital hyperæsthesia, or rather dysæsthesia, is of such a kind as to profoundly trouble the moral life of its victims, not only because it is an impediment to the exercise of a natural function, and may take away all hope of procreation, but also because it may lead to the acquirement of perversions bringing with them all the results of congenital perversions. A person with whom sexual pleasure is completed by some trifling excitations may easily be led to be satisfied with such and to like them. The following example is of a nature to illustrate this danger:

I had under my care for several years a manufacturer living in the suburbs of a town in the East, who used to complain of serious disorders of the genital function which

Premature Orgasm and Inversion

made his life miserable and would perhaps have driven him to some criminal act if he had lived in another environment.

He is a man of 30, and belongs to a family in which neuropathy is known. One maternal aunt has the delirium of touch, another is afraid of blood, and has had convulsive attacks. He himself is a tall man, well-built, of robust and manly appearance. He has no great fault of formation; but his face is rather smaller on the left side, where there is a small preauricular fibroma. He has some pigmentary moles on the abdomen, and backward turning of the glans penis caused by shortness of the frenum. His pileous system is well developed, and his testicles large; apart from the malformation of his penis, his sexual characters are rather accentuated. He leads an active life, and manages an important business that requires great energy. He is besides a cultured man, in touch with what goes on in science and literature. Intellectual or moral anomaly could not be suspected in him. Since he left school his business obliged him to live outside the town and to practise strict self-control. He never committed excesses, and, with the exception of eruptive fevers in infancy, he never had an illness. He states that when a young man he seldom indulged in masturbation, which used quickly to result in ejaculation and gave him only unpleasant feelings.

At 17, he began to go after women; but he never succeeded in realizing his desire. A very short time after erection ejaculation followed, before he could introduce his member. His fruitless attempts caused him to feel a genuine repulsion for women. From the age of 22, he gave up all attempts in their direction. His sexual life consisted of nocturnal pollutions which were not, as before, called forth by visual or tactile representations of women; for women had vanished from his dreams, and their place was taken by men. They were in most cases men engaged in hard work,

A Monstrosity of Sex Degeneracy

and especially in working a capstan which plays an important part in his factory.

Without any need for it, he felt himself driven to help when it was worked, and he thereby experienced sexual excitement which appeared in the form of violent erections. The excitement manifested itself with particular intensity when he engaged in this exercise in the heated atmosphere of the place, and when a man, half-dressed, with bare arms and chest, happened to be by his side. He thought the smell of the sweat had a specially strong influence. These excitations in the daytime were ordinarily followed by nocturnal representations of the same kind. He used to dream of contact between the sexual part and the hind-quarters, or the trunk, or the armpits; and he used always to play the active part.

Things went on like this for several years. One day, two years ago, in the summer, he was bending over a workman who was sitting working in front of him, while he was examining the work, when he felt a strong erection which quickly ended in ejaculation. After that time he felt pleasure in going near that workman, and touching him under some pretext; and when the contact lasted long enough, orgasm occurred with its accompanying sensations. These phenomena caused him at first some disquiet. Gradually he grew accustomed to them and let himself go, without resisting his impulses. The individual who occasioned them had no sign of effeminacy either in his form, manners, or habits. He was dark, had a beard, was married, and had three children. His drunken habits and his filthy language did not add to the attraction. Mr. P. can only explain his attraction by the smell of his sweat, which called to his mind the odor of a goat.

These facts were entirely unknown to the family of Mr. P., who had always avoided drawing attention to what he

Treatment of Acquired Inversion

considered to be a kind of monstrosity. His family urged him to marry. He refused, being convinced that he would be unable to fulfil its obligations. He was resigned to his state, and the idea of consulting a doctor would not have entered his head, had it not been for an incident which frightened him.

One day when the workman who caused the excitations entered his office for some information, Mr. P. felt a sudden impulse to rush upon him. He had an immediate erection; and if a foreman had not come in at that moment, he is certain he would not have resisted. He was very much alarmed at the possible consequences of an impulse of this kind. Fear of madness haunted him. A few days after, I saw him for the first time.

I did not understand what his anomaly was. He made no allusion to it; so I looked for symptoms of neurasthenia. After much trouble I found he suffered sometimes from giddiness before meals, from cephalæa, and from a certain indecision; so that as his was certainly a case of acquired perversion, I did not hesitate to reassure him, and prescribed a tonic treatment; the regular practise of cold hydrotherapy, iron, arsenic, and also a dose of 4 grammes of potassium bromide to be taken in the evening. I saw him every month. He felt better because he no longer felt daily excitation at the contact of men, nor even of the man who nearly caused the outburst. But in his dreams men always had the place that women should have had. He tried sexual connection; but although, according to him, he nearly attained his object, premature ejaculation again happened as before. In fact, the abnormal sexual excitability had decreased, but had not disappeared; and the acquired perversion, though latent, continued. Probably my treatment would have been inadequate, if I had not happened, through an investigation I was making in another matter, to read in detail the cases

Operation Curing Inversion

given in Krafft-Ebing's "Psychopathia Sexualis." Among them was the autobiography of a doctor who was afflicted with mental hermaphroditism (case 108, 7th edition), and had a shortness of the frenum which used to trouble him in coition. After cutting it—which he did himself—he remarked that emission was retarded, and the unpleasant feeling greatly reduced. I thought that this operation might be of use to my patient; and, as soon as he visited me, I advised him to have his frenum cut. He at first would not hear of it; but when he came again I gave him to understand that it was not really a question of an operation, and that any one might require such section because of the mechanical trouble the frenum caused. He decided to have it done. As soon as the wound had healed—it is already about six months ago—he made an attempt at copulation which was entirely successful. The hyperexcitability rapidly disappeared. Sexual connection takes place normally, and is attended by normal feelings. Women have returned to his dreams, to the exclusion of men; and he has only one thing to reproach himself with, viz., that he is exerting himself a little too much, to make up for lost time.

The evolution of the various disorders proves that sexual hyperexcitability may give rise to perversion of sexual instinct, and its signs resemble those of congenital sexual inversion. That this hyperexcitability may be the consequence of a mechanical condition caused by congenital anomaly, e.g., the shortness of the frenum, shows clearly the cause and effect. The effect of the incision is two-fold; it puts a stop to an irritating tension, and gives the erection free play by encouraging the complete dilatation of the erectile organs.

The part played by shortness of the frenum in the pathogeny of troubles of sexual function is interesting to study,

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Hidden Import of Sexual Anomalies

because this anomaly is very common among degenerates, and because troubles of sexual function have a considerable and often hidden importance in a large number of hypochondriacal and melancholic psychosis.

These few cases show that, apart from perversions acquired by habit, there are secondary perversions connected with pathological states whose evolution they follow. In cases of acquired perversions, it is extremely interesting to inquire not only into the hygienic and moral conditions, but also into the pathological conditions, which may perhaps be efficaciously treated.

It is possible that we may not agree with Miles, who refuses to admit that people may be in good health when they are not satisfied to live simply and economically, but indulge in luxury, stimulants, and what are generally known as "pleasures." However, it is incontestable that each time something goes wrong with us, we feel unusual cravings whose origin it is useful to determine. Old smokers and drinkers, whenever not quite up to the mark, feel their yearnings return. We can be sure that anomalies of sexual desire may also at times constitute symptoms, and those who look upon them as such have a better chance of hindering their effects.

Chapter Seven

EXCESSIVE COITION AND SEX DISSOLUTION

THE libido may be diverted not only in its manifestations to external stimuli, but also by abnormal reactions to or following coition. Normally sexual intercourse leaves the other functions physiologically unaffected. If it is otherwise, the sexual union is not normal, then its practise is a danger to the individual and to his offspring: dissolution of sex is in progress.

Troubles of this kind occur either during the sexual union or follow it, and they may affect the functions of nutrition as well as the sexual functions.

The ancients conceived an analogy between the orgasmic spasm and a fit of epilepsy. *Amor, epilepsia brevis* is an oft-quoted formula. The analogy is found in the motor phenomena common to the two paroxysms. Sensorial associations may render the analogy more striking. I have recorded, in another work, the case of an epileptic whose aura consisted of erythrospia, which recurred in every sexual connection at the moment of orgasm. I have since then noted the case of another epileptic who presented a similar phenomenon; but the associated sensations were olfactory. In the case of the former subject, visual sensations were associated with the genital act only after they had appeared in the epileptic attacks. In the case of the latter subject, the olfactory sensations took a different course, which is very interesting.

The man in question is 34. No neuropathic antecedents have been discovered in his family. In his childhood there

Orgastic Spasm and a Fit of Epilepsy

were no convulsive troubles; development was normal; and up to 28, he had only had measles and scarlatina. He is married a year. His wife had an accouchement two months ago. When he resumed sexual relations he was surprised to experience during orgasm the sensation of an odor which he compared with rotten cheese. He, of course, looked about him to find where the smell came from. He experienced the same sensation at every intercourse. He felt a deep disgust and an almost invincible repugnance for it. He had no sexual connection for about a month when, one afternoon, in his office, he suddenly felt the same peculiar odor. This was not accompanied by any genital sensation, nor, apparently, at least, by any other physiological symptom. This was about six months after the peculiar sensation occurred for the first time. Thenceforth, whether he had sexual relations or not, isolated olfactory hallucinations recurred every ten or twelve days, and always appeared as some associated sensations.

For more than a year, the same symptoms recurred without modification. One evening, on his return from a walk, which was rather long, but had not tired him much, the olfactory sensation suddenly came on, and was soon accompanied by an obnubilation of sight that was almost immediately followed by loss of consciousness. The patient bit his tongue and urinated in his clothes. He had violent convulsions which lasted for a short time, but were followed by a stertorous sleep, together with a state of asphyxia which lasted two hours. He awoke from this slumber for a short time, asked some questions, and fell asleep again as soon as he was undressed and put to bed. These attacks recurred, with the same aura, about every six weeks or two months.

Different treatments with bromide, in sufficient doses, had no result for nearly three years. As a consequence of daily and gradually increasing doses, the troubles became less frequent and less intense. Eighteen months ago the subject

A Group in Catalog of Sex Perversions

reached and somewhat exceeded 13 grammes a day of potassium bromide, and in that period he has only had two convulsive fits, the last of which dates back ten months. The isolated olfactory hallucinations have disappeared, but they always arise at the moment of the orgasm, which is never accompanied by spasm.

This case may serve for the study of the relations that frequently exist between the sense of odor and the libido.

In the catalog of sexual perversions we separate a group which Krafft-Ebing includes under the name of *sadism*, and which is characterized by the association of cruelty or violence with venereal pleasures. A large number of these perverts seek for blood; they are identical with Ball's sanguinaries. Some increase their pleasure by sucking the blood of the wounds they have caused, or by devouring the flesh of their victims; they are identical with Ball's vampires. Others are unable to feel any sexual satisfaction unless they have inflicted some more or less atrocious torture on their companion, who may be of either sex or even of another species. The need of cruelty often appears at the same time as sexual desires with which it is indissolubly connected, and it manifests itself in acts that precede the genital outflow; such acts are to some extent the necessary prelude to orgasm. In other cases, acts of cruelty follow the sexual act; they are a complement of the seminal discharge. Though genital excitation is as a rule the cause of the violent impulses, in some cases the sight of blood or the perpetration of a violent deed awakes sexual desires. With some subjects, acts of brutality are an end in themselves, and pleasure is experienced without any evident manifestation of the sexual instinct. *Sadism is very often a symptom of impotence.* The various manifestations of sadism are much

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Perversions of the Genital Mechanism

rarer among women than among men; the fact being that in fulfilment of the sexual act the woman, from the physiological standpoint, takes a passive part, whilst the man takes an active, aggressive part. In certain animal species sexual relations never occur without a struggle, and it is the male that attacks. Some acts of violence accompanying the sexual union of passionate persons who bite, scratch, and cry out meaningless words, like Musset's Andalusian girl, cannot be regarded as signs of sexual perversion. The impatience of desire is a disagreeable state, and provokes a secondary sthenic emotion, a real anger, which has its special physiological significance. Whether or not erotic anger has its origin in a disagreeable phase of the process, it is a fact that is not without importance if we want to understand some cases of sadism which are symptomatic of impotence, or, at any rate, of perversions of the mechanism of the genital function.

The case I am about to record will throw light on the part played in the genesis of anger by some disagreeable phase of the sex act.

Mr.— is 34. There have been neuropathic troubles in his family. His father, who recently died at 65, could not endure darkness; a paternal uncle, as well as a grand-uncle, died in a lunatic asylum; his only brother is an agoraphobe. He himself had convulsions in his infancy, and at about 17 he suffered from attacks of blurred vision, which were cured by potassium bromide under the treatment of Legrand du Saulle. He is well built, has plenty of hair, and is masculine looking, but thin. He served a year in the army. There is a very marked facial asymmetry on the right side; the right iris is darker and the corectopia stronger on this side; dentition irregular, ogival palatine arch, medio-palatine exostosis. The genital organs show no anomaly. There is no marked disorder of sensibility. Reflex reactions normal.

Genesis of Anger in the Sex Act

Apart from the details that follow, his mind appears sound in every respect, and there is no unusual trouble of emotivity, except a certain fear of high places. The mere sight of the street viewed from high floors is sufficient on certain days to cause him intense anguish. Mr.— fulfils important duties and is well to do. He is a man of quiet and easy-going disposition. The most careful investigation could not establish the existence of any instinctive perversion. He suffers from some neurasthenic troubles such as cephalaea, as if oppressed by a heavy helmet, giddiness, and a certain indecision, especially in the morning. Sexual functions seem to have developed slowly. He was 20 before he began to have sexual feelings and nocturnal pollutions. He never cared particularly for women. He made some attempts at onanism which agitated him extremely and ended in a sort of outburst of anger which stopped the erection. He was 23 before he tried sexual intercourse. On going into the prostitute-house he felt deeply disgusted, and remained there out of curiosity rather than to satisfy any desire. His attempts were for a long time without result, but when he got an erection he became violently excited, began singing, dancing, and gesticulating. His genital activity then ceased, without emission, and he began hustling the woman, who wished to finish his initiation; he treated her brutally; and next proceeded to break several objects, and presently fell, as if stunned, into an armchair. He felt as though he were overcome with drink, belched, and had nausea. He was thrown out of the house after he had paid for what he had broken. The unsuccessful attempt was not renewed for two years. He very often had spontaneous erections, but seldom nocturnal emissions, which used to wake him up and left him in a state of agitation. In the latter case he could not sleep for the rest of the night. He determined to make a fresh attempt in a *maison publique*; but the contact of naked

women made him so excited that he feared a recurrence of his previous experience. He returned home and was sleepless all night; next day he was utterly exhausted. But he was so humiliated at the notion of impotence that he wanted to try again, and in the evening he went to another establishment. This time he succeeded, but the orgasm being slow in coming, he became exasperated, and bit his companion hard in the shoulder, causing the blood to flow.

These two incidents are characteristic of the morbid state, which continued. Attempts at sexual relations after a period of continence and rest always ended in a fit of erotic intoxication which began to appear shortly after the erection became complete. The phenomena of general psychic and physical exaltation would rapidly ensue, and then the sexual exaltation would vanish. It was as a rule a cheerful, joyous kind of intoxication; but if there was any resistance, Mr.— would become furious, would have a fit, breaking and striking blindly. Nausea was rarely absent; in about one-third of the cases in which he had sexual connections, emission was followed by vomiting.

When, on the other hand, he attempted connection on the day after such a scene as the first-mentioned, or after a tiring day, or a sleepless night, sexual relations took place in the natural way, and were accompanied by normal sensations. But in most cases, if the orgasm was slow in coming, a disagreeable excitement supervened, which would approximate a fit of rage according to the delay of the seminal discharge. In his fury he several times injured women and had to compensate them. Presently he made it his business to reach the degree of fatigue necessary to control his exaltation.

As a matter of fact, he did not often feel any sexual need; but he wanted to get married, and he desired to control in some way what he considered an anomaly. So, when he had

Raging Sexuality Without Sadism

made up his mind to have connection, he used to prepare himself for it by tiring himself out; he would remain out of bed till 2 or 3 a.m., take a long walk in the evening, and then get up at 7 o'clock as usual. Due to this training, he very rarely had scenes with women; he acted sometimes rather brutally, but that was regarded by them as an eccentricity of the usual type.

After ten years of such control, he resolved to marry. For a long time he liked a woman a few years his junior who from childhood had lived on intimate terms with his family; and she liked him. The marriage took place. He thought that his usual precautions would be effective. But, as a consequence of the new emotion he felt, the excitement produced by the first caresses rapidly raged into sexual intoxication which terminated, sooner than usual, in gastric evacuation followed by several hours of stupor. When Mr.— awoke from this stupor, he tried again and succeeded. Except for a few untimely outcries, everything happened in the normal way. Conjugal relations afterwards with his wife were the same as his previous sexual relations; but the fits of sexual intoxication were more frequent, and much more often attended by acts of brutality than in the previous years. These scenes were followed by despair; but expression of regret was not enough to appease the young woman. Amazement was followed by revolt. Although there was a perfect understanding in every way between husband and wife, and despite their love for each other, it was clear to them that living together would be impossible if such violent emotions were not controllable.

Mr.— was perfectly conscious of his morbid impulses, and was far from deriving any pleasure by satisfying them. His impulsive acts were not allied to any pleasure in causing suffering, and no increase of sexual pleasure resulted from them: on the contrary, it was lessened. Such acts had

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Cure of Sex Acts of Brutality

nothing to do with sadistic tendencies. As for the fits of intoxication, they appeared at the most unexpected times, when genital excitement had rapidly reached its maximum intensity. The trouble began with a feeling of dull stupefaction; sexual representations vanished together with erection, and the sexual excitement was replaced by an outburst of hilarity, which ended in various ways. This exaltation never completed the sexual excitement; it merely took its place.

Although the heredity of the patient was unsatisfactory, the disorders from which he suffered had not the characters of congenital instinctive-perversion. In the absence of other phenomena of degeneration, his irritable weakness may be considered a neurasthenic state that may be relieved and, perhaps, cured.

The result of a hydrotherapeutic cure with cold water and a tonic medicinal treatment, which consisted of iron and arsenic, and doses of potassium bromide (4 grammes) taken every evening, resulted in a slight tendency to embonpoint; the sexual irritability and fits of sexual intoxication quickly decreased and disappeared. But the exaltation, which used to accompany his slowness of orgasm, still recurs, though it is less intense and less frequent. Notwithstanding that medical treatment has bettered his irritable weakness and his nutrition generally, habit and the precautions taken by the patient have certainly played an important part in his restoration to a fair state of health. However, it would be very difficult for him to do without bromide.

To sum up; this patient, although he might be at first regarded as afflicted with a perversion of sexual instinct, does not show the characters of the various forms of that affection as described by different writers, and in particular by Krafft-Ebing. Never in his case was satisfaction connected with acts of brutality or violence.

His troubles seem rather to be allied to a congenital weak-

Study of Delirium of Degenerates

ness of the nervous system. According as he is in a state of repose, or relative fatigue, genital excitement is attended either by a state of general exaltation which appears as a kind of intoxication, or by a painful state of impatience which occasions more or less strong outbursts of anger, and which might, especially in view of the anterior attacks of blurred vision, approximate epilepsy.

These psychological phenomena are well known. They concern man's normal physiology, and are very often observed among domestic animals. The case in question only throws light on one point in their genesis, viz., the part played by a painful phase of impatience.

The phenomena of sexual intoxication have not up till now, to my knowledge at least, been studied; there is nothing astonishing about them. In the physiological state, psychic activity is aroused by physical activity; or, rather, these two aspects of activity are inseparable. Among some exceedingly excitable persons and among many neuropaths, the general, and in particular the psychic, effects of muscular activity are such as to constitute a truly pathological state, comparable in every respect to the effects of ordinary drunkenness, and which well deserve the name of mechanical intoxication (Bain), or, intoxication of movement. These facts are not without importance for the understanding of abnormal psychology; it is beyond doubt that many of the delirious fits of degenerates, fits of so-called momentary insanity, and of the psychic outbursts of the epileptic and the hysterical, may originate in the excitation provoked by violent muscular tension. I have observed cases of mechanical drunkenness among patients of general paralysis. Strong emotions may also be the cause of psychic drunkenness, or fits of temporary excitement, the same kind as those that take place after intense physical activity. There is no reason

to be surprised at the fact that the excitation of the genital organs, which sets the physical and psychic activities simultaneously in motion, is able to cause erotic intoxication in persons who suffer from some neurologic weakness.

Erotic intoxication may appear either in a cheerful, joyous form, or in a furious anger. This latter may end in violence resembling sadism. It differs both in kind and in seriousness from sexual perversions; and good results may be expected from a suitable treatment.

Psychic troubles, when they accompany the sexual act, do not manifest themselves only in subjective emotion or emotions of intoxication, but also in painful paroxysms, that may interrupt local tension, and so prevent satisfaction found in ejaculation.

Excitations of the genital sense bring about a general state of erethism of the nervous system which exalts most of the physiological activities. This exaltation lasts till the orgasm occurs. Relying on an observation of Haller, Debreyne maintained that retention of sperm is a source of strength and energy both for body and mind; and Mattei maintained that it had a tonic influence on women. Brown-Séquard unhesitatingly advised persons who perform important physical or mental tasks, to get themselves into a state of strong sexual excitement, at the same time avoiding ejaculation. The immediate effects of this practise are indisputable. They harmonize with well-known facts. Everybody is aware of the relations between the development of the genital organs, and physical and moral energy. The result of genital mutilation is also known, etc. Excitations that do not reach a conclusion are far from being harmless. The practise preached by Brown-Séquard may in the long run produce impotence, as I have already stated, and anatomical lesions, like prostatic hypertrophy. Incomplete coitions are often, both in men and women, but especially in

Coitus Reservatus and Epilepsy

women, the determining cause of a nervous excitability manifesting itself in morbid emotions of the most various kinds. *Coitus reservatus* plays a large part in the production of hysteria, sexual neurosis, and sexual neurasthenia in particular. If the result is not always so, still it cannot be denied that the release of any physiological tension is necessary for the welfare of the organism.

The excessive physical and psychic activity accompanying genetic erethism in some animals results in acts of violence which should be distinguished from acts of cruelty that are perpetrated in certain sexual perversions. Such acts of violence, which precede or accompany the sexual act, often characterize a physiological state which we will call erotic intoxication. In some individuals the depression following sexual intercourse results in an intense sexual hatred ending in violence and rage.

In general, the excitement during coition may be the cause of a great many neuropathic disorders in predisposed individuals.

Copulation may provoke epilepsy. Sauvages quotes an instance of a person who always had an epileptic fit after copulation. Zimmermann knew a young man who had an epileptic fit every time he indulged in onanism. Tschisch believes there is some connection between epilepsy and incomplete coition. Krafft-Ebing quotes the case of a fetishist who had attacks of epilepsy when he practised onanism, or when he touched the boots of the ladies in whose service he was. Hammond mentions an invert who had a fit during pederasty. Maurice mentions a dog which had epilepsy whenever it copulated, and Guersant speaks of a foster-child which had convulsive fits whenever his mother gave him the breast after indulging in conjugal pleasure. Again, in the case of some persons, certain sensorial phenomena, such as erythropsia, colored-vision, and subjective sensa-

Neuroses from Sexual Relations

tions of odor, appear in the epileptic fit as well as in the venereal act; and some motor phenomena are common to both. Epileptic manifestations and venereal excesses sometimes occur together; and the former begin and disappear with the latter.

Other neuroses may be caused by sexual relations, e.g., sick headache, angina pectoris, and asthma, which have sometimes a menstrual cycle, and hysteria. Insanity may be the result of the first sexual connection (the English "post-connubial insanity"), especially in predisposed young women.

The general erethism attending excitation may cause some symptoms connected with the physical conditions of the complexus. During the tonic phase, motor disorders may occur in connection with the exaggeration of muscular tension, and they may appear not only in the domain of the muscles of relation, but also in the domain of organic life, e.g., local or general trembling, cramps, grinding of the teeth, coughing, sneezing, rumbling of the bowels, belching, emissions of intestinal gases, pharyngeal constriction, etc. Brantome once heard a great lady say that "*quand on lui faisait cela elle se compissait a bon escient.*" MacGill mentions a woman who emptied her bladder each time her husband had her. Farez mentions a similar disorder in a hysterical woman, who had at a similar time an emotional disorder of urination; she also could not urinate in anyone's presence, however intimate the person might be.

Sensorial erethism is sometimes manifested in subjective sensations that may affect various senses, e.g., the sense of sight, in photopsia and erythroptia; the sense of hearing, in buzzing in the ears; the sense of odor, in various sensations of smell; and the general sensibility in itching sensations, which have probably something to do with the occur-

Dangers of Excessive Copulation

rence of certain laryngeal spasms, and of sneezing. Déspres mentions the frequency of a reflex pain in the throat.

Increase in arterial tension may explain the cerebral hemorrhage which sometimes occurs in old men and in persons affected with arteriosclerosis, who are also liable to syncope. Cerebral hemorrhage through coition is not special to man. Larcher mentions its comparative frequency in tame birds. Epistaxis is a common result of excessive copulation, and of excessive masturbation; with some individuals it occurs after every venereal act. In the case of tuberculous persons, sexual connection may cause blood-spitting. Genital excitement is sometimes accompanied by hypercrinia; in some cases a profuse perspiration takes place in sudden outbursts, which interrupt the venereal erethism. Vickery mentions sexual excesses as a cause of diarrhœa.

Sexual activity hardly ever outlasts the supreme paroxysms; and although a few persons are able to carry it beyond that point, they are exceptions. In fact, men who are engaged in mental work may, even more than those who have to use their hands, hark back to the opinion of Clinias the Pythagorean, of whom Plutarch speaks in the *Lives*, and who when asked what was the best time to have connection with one's wife, answered: "When one wants to hurt himself." When genital excitation has passed its highest point, physical and psychic depression is the general sequel. *Post coitum animal triste, nisi gallus qui cantat.* This depression, this collapse, as Robin says, is merely temporary in the physiological conditions, but becomes fixed with excess. This low state may be considerably aggravated according to the constitution; for coition has been known to cause coma in a diabetic.

Ancient writers have referred to the danger of copulation with a heavy, well-filled stomach. With some persons copulation after a meal exhausts the gastric organs and

Cases of Painful Phenomena After Coitus

produces indigestion. In various mammalia a want of appetite results from sexual intercourse, lasting days and even weeks. According to Double, excessive or untimely coition is the cause of danger in wounds and brings on complications in fever.

The orgasm is followed by an immediate reduction of arterial tension, which may cause syncope and sudden death. The peripheral lowering of temperature, which often shows itself in the tongue and the lips, may even cause *digiti mortui*. Other disorders of circulation may be observed in the shape of polyuria and pulmonary congestion, with or without blood-spitting.

Hutchinson mentions a case where a man after coitus used to have a terribly painful feeling at the back of his head, felt as if death were imminent, and would remain unconscious for some minutes. Another subject had a similar feeling in the kidneys. These painful phenomena, which vary in intensity, have been complained of by many neurasthenics; they are also affected with cephealea and rachialgia. Hysterical persons, who generally exaggerate the depression that follows orgasm, may suffer from amblyopia, which may end in complete blindness, obtusion or temporary abolition of hearing, and cutaneous anæsthesia. Sleep of an irresistible, stuporous, narcoleptic nature has been observed, especially in hysterics and neurotics. A hysterical woman who rarely reaches orgasm, because the erethism almost always provokes visual hallucinations of a terrifying kind, constantly falls at that moment into a comatose sleep, from which she only emerges after several hours with retroactive amnesia embracing several hours before the sexual act. The same comatose sleep was noticed among sufferers from general paralysis and diabetics.

Sensibility may also be affected apart from hysteria. Many neurasthenics show a general obtundity of the senses,

Paralysis from Erotic Extremes

chiefly those of hearing and sight; but a real amaurosis may also be observed which is defined by its suddenness and its short duration.

These results of copulation in persons whose nervous systems are depressed should be compared with those observed in some insects. It used to be thought that if a bee died during copulation, it was because the queen killed it. As a fact, it dies of exhaustion caused by erethism; it dies, for instance, when erection is artificially provoked by touching it in the proper place on the wings or the back. The sudden or rapid death of several insects after oviparturition seems also to be owing to shock or exhaustion. The male cockchafer falls into a deep torpor after copulation, and this torpor makes it an easy prey for other males.

Physical exhaustion is followed by mental obnubilation, which sometimes presents a remarkable systematization. A neurasthenic person loses for a time all memory of the genitals of the opposite sex, and his memory of them is not brought back even by touching them.

Among the most interesting elements of this exhaustion there is one which deserves particular mention, and which we have reserved for more special consideration.

I have already observed that in hysterical subjects after copulation a relaxation of the muscles has been noted which may lead to paralysis. Hammond mentions the cases of two women who were struck by paralysis of the lower limbs in consequence of several sexual connections in the same night. These phenomena, though they are more common among hysterical persons, are not confined to them alone.

Some neurasthenics experience after sexual connection a modification of the tone and a diminution of the fulness of the voice, a nasal accent pointing to a modification of the muscular tonicity of the soft palate, pharynx, and larynx. These may also occur, as a consequence of excesses, in per-

Lesions from Standing Coition

fectly normal individuals. But more serious paralytic troubles sometimes supervene in the same circumstances, without mentioning those that are allied to chronic maladies of the nervous system, such as locomotor ataxia and myelitis, in the etiology of which the results of coition are often combined with those of alcoholism, syphilis, traumatisms, etc. Medullary lesions have been attributed to coition in the standing position.

This post-paroxysmal paralysis in hysterical subjects is only a proof of habitual impotence, of which it is an exaggerated expression. Intoxication may produce the same effect as sexual union, fatigue, or violent emotion. Subjects who complain of enervation and paresis after sexual connection, have generally felt the identical symptoms under other conditions, with the same localization of the disorders, i.e., the sexual act gives prominence to a well-established predisposition. It is also observed in cases of emotional paralysis.

Mr.— was 20 when he first came under my care. His father died at 75 from an affection of the urinary passage; he had three sons by his first wife, who are at the present time in good health; by his second wife he had three children, one of whom has died of croup; another, a daughter, is married and in good health; and lastly, our subject, who was born when his father was 60. His mother died of diabetes at 68. She used to say that when she was with child the last time she had been frightened by a madman who rushed into her shop.

However, Mr.— was born at the regular time, well-formed and grew up normally till he was 6, at which age his fits began. They were at first nocturnal, and were preceded by a trembling of the left arm, which woke him up; he had time to call out; the attacks were always attended by involuntary urination. They were not at that time followed

Case of Fits with Vitiligo of Penis

by paralysis. After four years, the fits, which recurred every two or three months, ceased for eighteen months or two years. They reappeared when he was 12, and then took place both day and night. The attack was preceded by a buzzing sensation in the left ear and by a trembling in the left leg and on the left side of the face. When the leg began to tremble, the child lost consciousness. His brother says that he would sometimes jump up suddenly and fall backwards with a cry. His body was always stiff. Then convulsions came, leaving him in a state of deep torpor, which also took place after the fits preceded by prodromes. Mr.— is also liable to attacks of giddiness, appearing after he was taken ill at the age of 12.

He showed hysterical stigma, and no lateral disorder of cutaneous sensibility. There is an equal diminution of auditory acuteness on both sides. There is a slight facial paresis on the left side, and the dynamometer records thirty-four for the left hand as against forty-nine for the right. The patellar reflex is stronger on the left; but there is no appreciable decrease in the size of the extremities on that side. Lateral nystagmus, which increases after the fits; left iris darker than the right and pupil narrower on the left, but as mobile as the other. Vitiligo of the penis.

During the patient's first year at the Bicetre Hospital, he had three or four fits a month, sometimes five (49 in twelve months), and the vertigo was a little more frequent. The revulsants applied to the right side of the head did not bring about any change in the attacks, which at that time were not followed by any apparent troubles of motility.

His attacks decreased in number, and the vertigo disappeared under a progressive treatment of bromide. But as the attacks became less in number they became more violent, and they were followed by transitory paralysis of the left side. These paralysees, which were not accompanied by any serious modification of the senses, lasted from one hour to

Similarity of Sex Spasm and Fits

twenty-four hours after the patient awoke from his fit. When the fit occurred in the evening, paralysis was quite flabby. Motion would begin to return in the feet; motions of the hand were often clumsy several hours after the patient had recovered activity. The tendon reflexes on the left side as well as the nystagmus were sometimes exaggerated for several days. In 1891, as the patient had only had two fits in the year, he asked for and obtained permission to leave.

Since that time he has continued his bromide treatment. He still has from one to four fits a year; they often occur at night, and are always followed by temporary hemiplegia.

Several times when he came to visit us, he called our attention to a new phenomenon. Before his entry into the hospital he had sexual relations that were not accompanied by any disorder. But since he has left the hospital every sexual act, when the act is accomplished in the horizontal position, is followed by a temporary paralysis which resembles in every respect the paralyzes that follow his epileptic fits, except that they do not last so long; they hardly last longer than a half-hour or three-quarters of an hour. He once had connection standing up. The result was that he remained for eight hours without power of movement in his left side, and only reached home in the morning.

In olden times, similarities were noticed between the cynic spasm and an epileptic fit which may be corroborated by the study of some motor and sensorial phenomena. We need hardly be surprised to see these two kinds of paroxysm followed by similar phenomena, and that these phenomena should present the same localization, viz., in the weaker parts.

Mr. P., 48, is the son of a family of peasants free of any nervous symptoms. His father and mother died at 64 and

Case of Matutinal Impotence

68 respectively, the first from pulmonary disease, the mother from cancer of the womb. He has only one brother, two years older than himself, who enjoys vigorous health; he has three sons who are also healthy. He was about two years old before he could walk, and during the whole of his infancy he was liable to fall, especially when he ran. His companions used to say he had "round feet." When, as a young man, he happened to take a little more wine than usual, his legs "paid for it," as he said. He often stumbled. He was always unable to walk far. Still he led a very active life, and was almost always on his legs. He married at 34. He never remarked anything particular in his sexual relations; but he seems to have always been very reserved in this respect. He has two sons without any apparent disease. Three years ago, in consequence of anxieties, he began to experience neurasthenic troubles, such as insomnia, cephalaea, a feeling of fatigue in the morning, indecision. Next came gastric disorders, e.g., want of appetite, flatulence, and sleepiness after meals. After resting for two months in 1895 he almost recovered. Sleep had returned, though it did not do much to restore him to health. Matutinal impotence was still marked. Three weeks after his return, he lost a sum of money, was unduly affected by it, and the neurasthenic disorders increased. In addition to the former symptoms, there were attacks of giddiness, subjective auricular sensations, a feeling of pain on hearing an unexpected sound, considerable emotivity, and strange fits of anger. He underwent various treatments in which phosphates, kola-nut, and coca played the chief part, but without benefit. During this time, when he had sexual relations, which only occurred once in three or four weeks, they were followed by numbness of the lower limbs with tingling at the extremities, sensations of cold, and such a weakness of the legs that he could not stand. When he tried to get out of bed, his legs would yield under

Sexual Union Followed by Collapse

him, and he had to give up the attempt. After fifteen or twenty minutes the subjective sensations and the paralysis gradually decreased. As he was generally in bed, he had no precise information as to the duration of his troubles, which left him next day. He did his utmost to conceal his condition and succeeded for several months; but at the end of May, 1896, his wife, who had heard some noise, wanted him to get up. As soon as he put his feet to the floor, he collapsed, and was unable to get up. His wife had to get help to put him back to bed. He had to admit to her that every union with her was followed by similar troubles. Next day, after seven or eight hours' sleep, he could walk again. When I saw him for the first time, two days later, there was no longer any trace of paraplegia, but the patellar reflexes were much exaggerated, and the straightening out of the toes provoked a slight epileptoid trembling. Cutaneous sensibility was unchanged in the lower limbs as well as in other parts of the body. The testicles were not sensible any more than the funicular and hypochondriacal regions. Between the eleventh and twelfth spinal apophyses, there was a place which was spontaneously painful, and also painful on deep pressure; cutaneous sensibility was not affected at this level. The special senses only showed a slight decrease of acuity; but the senses of hearing and sight showed well-marked dysæsthesia. Light which was too strong, but especially noises, caused real pain with exaggerated reflexes. He was suffering from insomnia, matutinal impotence, vertigo before meals, cephalæa, occipital crepitations, want of appetite, flatulence, meteorism, indecision, well-marked panophobia, and, above all, anxious preoccupation with regard to impotence and its consequences. He had lost 12 lbs. in weight since the recrudescence of his malady.

After four months' solitude at an altitude of 1,200 meters in the Alpes Vaudoises, Mr. P., in spite of the bad weather,

Signs of Dissolution of Sex

returned free from neurasthenic troubles, and since his return he has had conjugal relations at the same intervals without any of the former troubles.

In this observation, we find the same localization of troubles in the parts marked out for them by congenital weakness. This elective localization illustrates once again the connection that exists between malformation and morbid predisposition.

Among neuropaths, after excessive sexual connection, trophic disorders of the hair are sometimes observed; it falls off, dries up, or breaks, just as after hysterical or epileptic fits. These are not the only troubles observed. Ferrand notes delay in the healing of wounds.

The phenomena of exhaustion are not limited to the sensorial and vegetative motor functions; they may be observed in the field of intelligence, just as in all states of fatigue. After satisfying their sexual need, some people have an "opposite feeling" towards their companion; their sympathy yields for a moment to a feeling which may vary from disgust to hatred.

The somatic or psychic troubles that accompany or follow sexual intercourse sometimes resemble phenomena which are observed in the normal state among other organisms. But they have nothing to do with atavism; they are signs of dissolution, like all anomalies of sexual desire.

Chapter Eight

ETIOLOGY OF SEXUAL PERVERSIONS

LAW OF FREQUENCY OF SEXUAL PLEASURES

MOST authorities agree with Casper, Krafft-Ebing, Moll, Ellis, Carpenter and Kiernan that sexual perversions are congenital, and that they may appear spontaneously, without any anatomical or physiological anomaly. It has been explained as a phenomenon of atavism on the ground that there are bi-sexual lower animals or that the human embryo is at first bi-sexual. A female brain in a male body has also been imagined; a heredity of tendencies, too, has been called into being; and, lastly, the conditioned reactions attending the first sexual emotions appeared sufficient of themselves to account for perversion. Mantegazza's theory, which was based on an alleged anomaly in the distribution of the nerves of the genitals and at the rectum, had little chance of a hearing. In the last few years Von Schrenk-Notzing has maintained that perversion is neither hereditary nor congenital, but that persons of neurotic heredity, and degenerates, are weak and have less power of resisting exterior influences.

Direct heredity is rare. It may be rendered probable by cases in which the same tendencies are seen to be accentuated in the descendants. But such cases are rare and complex. The existence of sexual perversions in an idiot born of an invert by no means proves the hereditary transmission of the inversion.

Nor is atavism any more acceptable because bi-sexual animals are organized very differently than man. It is admitted that, with many animals, pederasty occurs in the

Proofs of Congenital Sex Inversion

state of nature. But as we have seen, if experimental investigation be made of the cases, inversion seems only to occur in the cases of sexual isolation and under the influence of various conditions that may deceive the active pederast and lessen the resistance of the passive. A male cockchafer or silkworm, after normal connection, excites a fresh male by the female odor he retains, and he has little power of resistance; and even that resistance will become still less if he is made to undergo some traumatism such as the cutting of his antenna. Perversion here is subject to self-defined conditions which exclude instinctive spontaneity. The existence of pederasty among most nations, and in particular among the ancients, proves nothing more than the accidental pederasty among animals. A social or vicious habit should not be confounded with instinctive perversion. It is easy to prove the existence of social custom among the Greeks, but there are no documents to prove the existence of congenital sexual inversion among them.

The so-called sexual indecision of puberty has been appealed to in favor of instinctive spontaneity of inversion which is in a certain measure normal; but if this sexual diffusion is to be used as an argument, its existence, besides special conditions, such as sexual isolation, that may pervert the instinct, must first be proved.

The atavistic theory cannot, any more than the embryological argument, demonstrate the existence of congenital inversion. Van Beneden and Boveri have shown that the paternal and maternal nuclear substances are equally distributed in the two cells; and the more recent works of Hoecker, Ruckert, Herla, and Zoja prove that in all probability this equality of distribution continues in the ulterior divisions. The nucleus receives the same amount of paternal and maternal chromatin.

Embryonic hermaphroditism appears to be common, even

Uni-Sexuality and Origin of Inversion

in the uni-sexual animals. The uni-sexual state is a consecutive differentiation. It is only at a very late period that organs of one sex develop while those of the other become atrophied. All the higher animals pass through a hermaphrodite period at the beginning of growth. According to Laulanie, hermaphroditism is observable in chickens between the seventh and ninth days of incubation. Should true hermaphroditism be possible, it would be rare.

But the facts of biological evolution do not prove that there is any real absence of sex-distinction at any period of development. The tendency to specialization may exist even at the beginning of fecundation; the sexual characteristics may not be confined to a single group of organs, but may be found in all the elements of the organism. Proof that sex may be determined by controlled fecundation may be seen in the development of bees and in the production of male or female plants under different conditions of nutrition.

The conditions of normal development do not explain the appearance of sexual inversion.

The possibility of its acquisition may be based on several well-known facts. It would be wrong to imagine that one could remember all the incidents that attended the growth of sexual function in infancy. A great number of sexual excitements may have condition reactions which continue through life; the influence of external accidents on the formation and direction of the libido is powerful. Excitation of abnormal sexual feelings may be due to various external causes which may have been forgotten a long time ago. Environment may influence the abnormal development of the libido. Let us remember that generation, at the root, is the outcome of excess of nutrition. Desire is influenced by the entire organism. General debility may weaken the desire and excitation may strengthen it. Thus, all sensorial excitations may, like all diffusible excitations, increase erotic

Sexual Desire and Evacuation

desire, independent of any previous experience. There are in this respect considerable individual variations. It is only when the organism is well fed that sexual desires can be normally awakened by stimulations of the genital organs or by sensorial excitations which determine equivalent sexual feeling.

Hartman claims that sexual desire may be considered as a needed evacuation: choice is determined by the excitations which make the evacuation most agreeable. Physiologically, local tension of special organs is subordinate to the general tension. But in certain pathological conditions the local tension may be independent. A localized fault in the evolution of the nerve-centers or a local peripheral irritation may cause the formation of an irritable cerebral center, that may be made to operate apart from normal conditions. In such conditions of abnormal irritability the strangest associations are possible; the first sexual emotions may be definitely conditioned in the memory with the circumstances that attended them.

Even if we admit that accidental conditionings may encourage the homosexual perversions in general, it does not follow that such circumstances can by themselves alone cause perversion. A great many people are subject to the same external conditions, and yet are not influenced in the same way. It is well known, moreover, that phobiæ, for instance, with which sexual perversion has been compared, are in most cases, apart from neurotic or hysteriform states, stigmata of degeneration.

The important part played by external circumstances does not eliminate all organic conditions; it only proves that the organic conditions need an exciting stimulant. If a man acquires inversion through some accidental condition, the reason is that from birth he had aptitude for acquiring it, which is personal to him, and is absent in those who have

External Causes of Perversions

gone through the same circumstances without making the same acquisition. When it is admitted that sexual inversion may have been provoked in a boy of nine by the mere fact of riding astride a man's knee and that another boy derives his pederastic tastes from the sight of two dogs copulating, a doubt may well be raised as to the predominant rôle of external causes. Almost all of us have experienced in childhood the joys of such a ride "to Banbury Cross," and have been surprised by the dogs, and yet sexual inversion and pederasty are exceptional among us; that is because a predisposing condition is necessary. Bad examples do not affect everybody.

Excess of onanism may modify sexual sensibility. Von Schrenk-Notzing is quite right in mentioning the cases of persons who, after having experienced normal sexual feelings, can no longer experience them through masturbation. But masturbation does not always end this way and, moreover, excessive masturbation is often a sign of disease.

Diseases of sexual instinct are often found in persons who are ill-developed and abnormal in other ways, e.g., in hereditary or congenital neuropaths, resulting from excitations that would have no effect on normal subjects. These same provocations may have the same effect on persons who are apparently normal but are in a state of accidental physiological inferiority; in such cases sexual perversion may cease simultaneously with the physical condition that favored it. The cure of such perversions by no means proves that the physical condition in question was the sole condition of perversion, because such physiological conditions are also common in persons free of any perversion. Here, too, we find the traces of predisposition which may have no basis in personal or hereditary antecedents.

The case of fetishism has been considered the most suitable for illustrating the rôle of exciting causes and of asso-

Intensification of Sex Desire

ciations. But the circumstances that cause the fetichism, being associated with the first sexual impressions, are most often suitable for demonstrating the subject's abnormal impressionability. I have given the case of a fetichist who made a specialty of red-haired women. He used to follow indifferently all red-haired women, young or old, pretty or ugly, elegant or dirty. He attributed the taste to the fact that the first woman he loved was red-haired. This subject has since been used to support the theory of accidental association; but he was liable to other nervous troubles, and had several physical stigmata. He cannot be reckoned among normal subjects.

The rôle of accidental association in the etiology of sexual perversion has been admitted in the most diverse forms of perversion; such as homosexuality, fetishism, onanism, pederasty, sadism, masochism, etc.

Association alone does not explain the sexual precocity which is so frequent in abnormals.

In normal subjects, there is a constant connection between the morphological evolution of the genitals and that of the sexual needs; under the influence of puberty, old age and castration, which generally coincide with correlative modifications of the sexual needs. All the same, castration does not necessarily suppress sexual desire in women any more than in men. Sometimes it is even followed by obvious increase in sexual excitement. After castration sexual desires are still felt which may be attributed to the fact that the nerves may still be excited in the tissue of the cicatrix and give rise to special sensations, similar to those that may be observed in amputated persons who are sometimes subject to life-long illusions which are well known. The menopause may, like castration, leave sexual desire existing, and sometimes even intensify it. This might be referred to an involuntary degeneration of the sexual organs which may bring

Sexual Desire Independent of Genitals

about irritations similar to those we have mentioned as existing after castration. But it is well known that when an organ shows normal or abnormal activity under the influence of external or internal stimuli, the activity does not always disappear with the disappearance of the cause of the irritation. In what is called sympathetic insanity, for instance, when the exciting cause disappears, the brain becomes conditioned, so adapted that it becomes free of the original cause. That sexual desire is independent of the genitals is proven by the fact that sexual desire persists after the genital organs are exhausted or removed, unable to perform the sexual act. The persistence may be explained by local irritation provoked by the congestion which is connected with the functioning of the organ, as well as by the nervous system. These facts by no means prove that the genitals are not indispensable to sexual desire.

The appearance of sexual desire in children before the age in which fecundation is possible, and sexual precocity in general, whatever definition may be given to it, both may be explained by some anomaly in the development of genital organs. Morphological anomalies of the genitals are often observed in idiots, who sometimes show remarkable sexual precocity; and morphological anomalies often coincide with histological anomalies. On the other hand, invertas as a rule show a normal development of the genitals; which, however, does not mean that the functional structure of those organs is normal.

Although external causes, which in most cases are slight, are insufficient in themselves to cause inversion, and although it is impossible to deny the existence of an anomaly even when no marked morphological anomaly is found, it is as yet not advisable to subordinate congenital anomaly, or a probably acquired pathological condition, either of which may constitute a predisposing condition in the patient.

Strange Case of Girl and Breasts

I have collected here a number of cases that seem to me to illustrate the respective value of predisposition and of exciting causes.

Madame G., 44 years old, born in a family whose women are nervous. Her paternal grandfather died at 92 of a weak heart; he was always in perfect health. Her grandmother died at 50 of cancer in the womb. Two uncles are still alive and in good health; so is her father, who is at the present time 72. Her maternal grandfather died at 66; her grandmother died at 58, after six months in a lunatic asylum. Her mother suffered from megrims, and had several attacks of chorea in her childhood. The last attack of chorea during her pregnancy resulted in insanity. She is at the present time 68, and is well. A maternal uncle is in good health, and has never been nervous; but an aunt younger than her mother was confined in an asylum several times on account of melancholia accompanied by ideas of suicide. Madame G.'s parents had two other daughters who died of convulsions; one of them had an anomaly of the heart with congenital cyanosis. Lastly she has a sister four years younger, whom I several times treated for hysterical symptoms, and who has on each side a pre-auricular fibro-cartilage.

Madame G. was born at the usual time, was well formed and developed in the usual fashion during the first months. She walked and spoke at the normal age. There is nothing to note about her teething. Her behavior of weaning, which took place in the fourteenth month, was striking. It was difficult to make her leave her mother's breast, which she clasped to herself with a curious expression. The mother had to allow her to caress it several times a day, or she would fly into violent passion. She had to bare her two breasts and the child kissed and caressed them alternately; the child could only be quieted with great difficulty. After eight months,

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Strong Passion for Mother's Breasts

her mother, who had become pregnant, saw that this anomaly had to be stopped; but she succeeded with the utmost difficulty, and had to endure such passionate outbursts from the child that they caused an abortion in the third month. Still, the mother succeeded a little, and she did her best to keep the child away from her; but its former tendencies continually cropped up. One day the child at three, went into her mother's room, at a moment when the father was helping her to take off her dress. The child flew into a violent rage, and cried out, "It belongs to me! it belongs to me!" and they had great difficulty in taking her away and soothing her. After this she refused to kiss her father or even to let him touch her. The mother, who was again pregnant, often stopped at home, and was at much pains to soothe her; with much difficulty she got her to feel more friendly towards her father. Towards the end of the pregnancy her mother told her that she was going to have a little brother, and she answered, "I shall love him very much if he has a nurse; but if he touches my titees I shall kill him." The mother intended to suckle the child; but she was firmly convinced that if her daughter saw it she would go off into fits, so she had a servant play the part of nurse and put the girl to school for part of the day. She was in this way deceived during the suckling period. She loved her little sister, and amused her all the time she was at home; but she became suspicious, and her mother then had to submit to her caresses to reassure her. She was 8 when she caressed the breast for the last time.

A short time before that a servant told her that her little sister was suckled by her mother like herself. She broke into a fit of passion, and wanted to kill her little sister. But since the servant had only been a few months in the house, it was easy to contradict her, and she was further convinced by the fact that her sister did not show great love for her mother's

Voluptuous Sapphic Dreams

caresses. She admits her love for her mother's breast lasted a long time, to about puberty; but from the age of eight she concealed it through *amour propre*, and because her mother's refusal pained her too much. Up to that time she could not overcome the jealousy towards her father; she tried, by her pretended attentions to him, to forget the dislike she felt for him. This dislike was not only extended to her father; it included all men of all ages. She only accepted the attention of quite young boys, and especially those rather feminine looking. In the case of one of her cousins, who was her favorite, her love for him changed suddenly into antipathy when he showed signs of puberty.

She learned from the confidences of her school companions that she did not feel like the rest of them; she was surprised at their attitude towards men.

She began to menstruate regularly at 13, without any particular troubles. Puberty did not change her attitude towards men; but as she became better informed about the sexual functions, she became more conscious of her anomaly. At that time she was attracted by some young girls and felt an urge to caress them. When she happened to dance with her favorite companion, she noticed that the rubbing of her breast against theirs caused specially pleasing sensations, which was accompanied by erection of her nipples. When she was 16, she felt for the first time her genitals sharing in the excitement, becoming wet at such a dance. From that time she began to have voluptuous dreams in which young girls always played the important part. She thought there were no other young girls at school who felt like her. She did not leave school till she was 17. She did not notice one among them who appeared to share her feelings, and to whom she would have dared to confess her anomaly.

When she had left school, she met a young girl of her own age who at once understood her, and initiated her into

the mysteries of vulvar rubbings. She felt a repugnance at these contacts, and avoided repetition of such experiences. Still, this same young girl often appeared afterwards in her erotic dreams. She says this was the only instance in which she practised rubbing the genitals; but since then she has often experienced voluptuous sensations at the contact of young girls, and more often of young women who had sharp, odorous secretions of the skin. She never felt any liking for young men, but at the same time she hardly felt any pronounced repulsion except for men who had striking masculine sexual characters: bearded, deep voiced. She was 19 when she had her first offer of marriage; and several proposals followed which were all immediately refused, for the same reason; sexual repugnance. She was perfectly aware that her dislike was anomalous and that none of her companions felt it; and she tried to conquer it without success. She also felt that it is a woman's duty to become the mother of a family, and she wanted to marry. Whenever a young girl of her acquaintance, who was younger than herself, married, she became deeply jealous, but she could not accept the proposals made to her, however excellent.

When she was 22, a man of 28 proposed to her. He was delicate, with scarcely a hair on his face, and was, moreover, reputed to have been brought up like a girl and never left his mother's apron-strings. She thought that such an opportunity of satisfying at the one time her craving and her family would not occur again. So she accepted him at once, and even showed an eagerness to hurry the marriage which surprised every one. She did not feel any sexual attraction for him, but she thought him to be the man most suitable to help her in fulfilling her biological duty. She had respect for her husband.

The sexual union was always repugnant to her, and never provoked in her the feelings she felt in the case of young

Lesbian and Menstruation

women. She became accustomed to submit to his embraces as a matter of duty.

Up till now she has menstruated with absolute regularity every twenty-eight days, without pain or any kind of disorder, i.e., she had never had any indication either of fecundation or a beginning of pregnancy. (Facts are wanting as to possible sterility on the part of her husband.) She has always lived on good terms with her husband, and she hardly ever troubled about her state except after she had dreams of women, or experienced sexual sensations touching women. At such times she was pained at not being like other women, at not having children. At the same time, these reflections only caused passive distress, and never any lasting melancholy.

About eight months before her first visit to me she had fallen from a carriage. She was more frightened than hurt; but afterwards she had a series of neurasthenic troubles, such as cephalæa, dyspepsia, insomnia, and indecision, and then came obsessions as to her sinfulness. She blamed herself for not having done everything she could to conquer her hate for her father; that was, she thought, the origin of all her ills; she ought to have confessed her abnormality, and had herself looked after, etc. From time to time she was haunted by the fear of yielding to suicide. These obsessions of suicide appeared during menstrual periods; but they were also caused by other physical conditions, such as atmospheric depression and fatigue.

After a change of air and a rest for nearly five months, the neurasthenic symptoms, including the obsessions, disappeared; but the anomaly of sexual instinct was not modified at all.

In this case we see that the instinctive anomaly relating to sex was preceded by a dislike for her father. But this

Inversion and Malformation of Genitals

dislike was connected with a feeling of jealousy whose morbid character was evident. Her jealous attachment to her mother's breasts may be regarded as a stigma. The shock she felt when she saw her father in her mother's room, and suspected him of touching the breasts, caused a general repulsion for the opposite sex; and she afterwards developed homosexual tendencies. The sight which shocked her is such an everyday affair that one might almost say that there is no child who has not seen it. And the acquisition of instinctive perversion on account of it could only take place as a consequence of a special aptitude for such acquisition. Though the rôle of external stimula and association is evident, it is none the less secondary. Although the examination was not complete as regards inquiry into teratological characteristics, the history seemed to prove that there are no marked physiological anomalies in this woman; the regularity of menstruation also seems to point to the absence of special malformation of the genitals; but these negative facts are not sufficient to disprove the existence of anomalies of structure which constitute the anatomical condition of morbid predisposition. It is well known that agenesis and heterotopia in the nerve-centers are not always attended by exterior malformations.

Mr. P., 41, is the only son of a father who died at 74 of a fit of cerebral apoplexy. His father was 63 at his birth; he had married at 62 a girl of 26, who died at 31 in a lunatic asylum. There are no data about her family.

He was brought up by an uncle fifteen years younger than his father; he died at the same age, within a few months, of the same disease. This uncle was a bachelor. He had no personal knowledge of any other relation.

Nothing is known of his earliest years, except that he was liable to fright at night, and an incontinence of urine which

Case of Inversion Caused by Mother

lasted till he was 12. His mother used to wake him up at fixed times to try and prevent the urination; but she was only partially successful. It occasionally happened that he could not fall asleep, and she used then to take him near her in order to soothe him. One night, as he was tossing about, his hand came in contact with his mother's pubic hair. The idea of *an animal* flashed into his mind. He jumped out of bed, shrieking with fright, and would not go to sleep again except in his own bed, and did not calm down for a long time. Thenceforward, whenever his mother and, later on, his nurse, who had remained in her service, took him to bed with them, he made every effort not to be put back again into his own bed. He was set on learning the cause of the sensation that had frightened him so much, and about which he received insufficient explanations. He would pretend to sleep, in order to watch the movements of his nurse whilst she dressed. It was several months before he discovered "the animal." But when he learned where it was, he was no wiser as to its nature; his questions only made his nurse watch more closely; and at last he gave up trying to get enlightenment from those around him. But he did not cease turning over the matter in his mind. He was nearly 8 when he got some information, somewhat confused, from a book of anatomy. He then thought to himself that all women must be provided with that same thing, that they did not love him like his nurse, and that they would not protect him against danger. So he began to show repugnance at contact with women; he could not endure any woman but his nurse to take him on the knee, although he climbed of his own accord on to men's knees. Young girls, 14 or 15, did not affect him with the same dislike, and he played freely with them. He had no nerve trouble and the nocturnal incontinence continued to diminish. He continually wondered as to the cause of his indifference towards

Consequence of Adventure with "Animal"

women. He would sometimes put a tentative question to the servant-girls and to his play-fellows; and they gave him replies which were calculated rather to excite his curiosity than to satisfy it.

He was 12 when he happened to read a treatise on venereal diseases, for the use of men of the world, where he at last found a description which was enough to enlighten him but not to remove his repugnance. He began by refusing to let himself be kissed by his nurse; contact with her gave him a painful, unpleasant feeling. The incontinence had stopped. He began to masturbate with several play-fellows, with no exclusive preference. He was about 15 when he felt a strong passion for a boy of 17 who had pronounced sexual characters, well-developed muscles, a growing beard, a deep voice, etc. This passion kept him away from all other play-fellows.

But as the boy in question seemed, at least so far as he was concerned, to have no tendency similar to his own, he never had with him any other than friendly relations which continued after his departure from school. He only masturbated at long intervals, but very often had erotic dreams in which only boys appeared.

He was 22 when his friend was forced to live at a distance from him. It was only then that he started looking at men with pronounced sexual characters in the gymnasias, fencing-schools, and public baths. Such sights produced in him sexual excitement, but not to a degree that impelled him to touch the men. He had never noticed his own tendencies in anybody, and he never even expected to meet such a man. He was well aware that he was not like other men in regard to women; but he could not help it, and he thought his adventure with the "animal" very absurd, as well as the long period of fear that had followed it, and which in his opinion played no part in his repugnance. He was distressed

Normal Sex Connection of Homosexual

at not being like other men, at being unable to marry and become the father of a family. Still, he had reached a good position in his business; and he had to live very far from a town. He had no recreation; he was troubled by the idea of marriage. It was then, at the age of 27, that he attempted sexual connection for the first time in a house of ill-fame, while traveling on business. He tried three girls without success, and in the fourth case he only succeeded because he called to mind his school-friend. But he got no pleasure from it, and after this partial success he was in a state of deep prostration, altogether different from the fatigue he had sometimes felt after solitary pleasure or pleasure shared with other boys. For some months he made fresh attempts, at intervals of several weeks, and then only succeeded by imaginings of boys. Every new attempt left him in a more marked and lasting prostration. Moreover, since these attempts, he had become subject to troubles unknown to him up to that time. Sometimes he had a sudden darkening of sight; or he would only be able to distinguish surrounding objects in a sort of fog; or he could hear what was being said around him, but was unable to reply. These obscurations lasted only for a moment, but an illusion would remain with him which he called quite rightly a "retreat to past events." It seemed to him as if recent events, especially events of the day, had become distant; as if the time that had passed since those events had been suddenly prolonged, and that he was late in doing what he had to do. He does not appear to have lost consciousness during the attacks of blurred vision. Several times he had the attacks in his office, and found by his clock that they only lasted a few seconds. But still, when he had fully come to himself, the immediately anterior facts seemed to him several hours distant; and although he realized that it was an illusion, he felt the need

Effects of Chaste Homosexuality

of hurrying and making up for lost time. These troubles occurred about once a month.

When he gave up the idea of marriage, he devoted himself to continuous hard work to avoid any sexual excitation, as much as possible. Still, he remained subject to erotic dreams, in which men alone appeared. He felt several times a very strong liking for men; but as he could not hope for any reciprocity of his feeling, nothing happened.

In the spring of 1895, in consequence of fatigue, his attacks of dim vision became intenser, and he lost consciousness several times. The loss of consciousness was followed by complete retroactive amnesia which included a period of one or two hours. Presently memory would return with a "retreat of past events."

These aggravated symptoms led him to ask medical advice. He attributed them to chastity, which he explained by the above-mentioned facts.

He is a tall man (1.73 m.), of good build. Nevertheless, he was exempt from the army for a deformation of the thorax which consists in a disposition *eu gouttiere* of the sternal region, accompanied by lateral depression on the left side. He has, besides, a pronounced cranio-facial asymmetry, also on the left side, a chromatic asymmetry of the irises, an anterior inversion of the two epididymes, and twelve pigmentary moles on his trunk. Except for the inversion, the genitals are outwardly normal in form and size. The subject is a muscular man, with plenty of hair on the body and face.

His complexion was subicteric; he presented a pronounced saburral state, and suffered from habitual constipation. The gastric disorders were removed in a few weeks by purgatives, and the attacks of dim vision then returned as strongly as before. He was satisfied by this betterment of his state, and

Law of Exhaustion and Sex Pleasure

neglected to act upon the advice given him, and to follow up this preliminary treatment with bromide treatment.

At the end of November in the same year he woke up one night with a violent cephalæa caused by the smell of a smoking lamp. When he got to his office about 8 a.m., he suddenly lost consciousness. He only came to, two hours later, in bed; he did not remember having got up in the morning. He had bitten his tongue and urinated in his clothes, and the bruises in different parts of his body bore witness to violent convulsions. He afterwards underwent bromide treatment, which prevented any more convulsive fits, and put a stop to blurred vision; but his sexual anomaly remains in *statu quo*.

In this case we see again sexual inversion as a consequence of repulsion for the opposite sex that was caused by an everyday incident which would have had no effect on a subject that was not predisposed. But the predisposition was confirmed by physical defects and preliminary functional disorders, such as frights and incontinence of urine at night. It was further confirmed by subsequent appearance of epileptic symptoms which very often coincide with sexual inversion. Here, too, the provoking cause is quite subordinate to the constitutional state.

Several points, which are foreign to our subject, deserve mention; above all, the excessive exhaustion resulting from normal connection which was antipathetic to the patient, as compared with the exhaustion following abnormal relations which were more to the patient's liking. It has long been known that the exhaustion which follows sexual connection is in inverse proportion to the pleasure one finds in it.

Inversion is especially pronounced in dreams. This is a fact which is frequent, and may even be constant in precocious inverts; there even seem to be cases in which inversion is confined altogether to dreams. M. Hurpy, of Dieppe, sent

Girl's Father Causes Lover's Perversion

me information some years ago about a person who was horrified at women, never able to copulate normally, and had never felt any homosexual tendency when awake; but at night he used to have nocturnal emissions caused by dreaming of men's kisses, but not accompanied by any representation of active or passive sexual intercourse.

The illusion of memory, the illusion of the recoil of events which occurs as a result of epileptic equivalents should be compared with another illusion of memory, the spurious recollection which Hughlings, Jackson and Crichton Browne have observed in the aura of epileptic fits, and which has been also observed in the aura of megrim attacks.

B., 37, a leather-dresser. His father is 77 and healthy; but he lived several years in the colonies, where he had intermittent fevers, which still from time to time attack him. He had two brothers, who died, unmarried, of acute disease. His mother is 68, healthy, and still manages her household affairs. She has a brother in good health.

B. had two brothers who were born before him and died of convulsions at an early age. He himself had convulsions several times up to the age of 8. He spoke and walked at the normal periods. He had measles and scarlatina. After the scarlatina, 10 years old, he had involuntary urination at night for several months. He was clever for his age, and took prizes at school. From the age of 9, he began to masturbate at long intervals; he seldom masturbated with other boys. At the age of puberty, 14, his voice broke, he said. He had an intrigue with a little girl of the neighborhood which was stopped by a bucket of water being thrown over him by the girl's father. He held him responsible for the attack of typhoid fever which struck him down a few days later. At that time there was no appearance of any sexual anomaly.

Erotic Effect of Laboring Horses

After the typhoid fever, he was sent to the country to his maternal uncle. A stepson of this uncle, who was about his own age, excited him sexually several times. One day, when they were sitting on the top of a slope which dominated the steep ascent of a road, and they were mutually masturbating, a heavy wagon happened to be climbing up the road, dragged with difficulty by four horses. The carman shouted, and cracked his whip, while the horses pulled at the wagons in a series of strains, kicking up the earth and making the sparks fly with their hoofs. B.'s sexual excitement, which was already near orgasm, was increased by the spectacle, and when one of the horses suddenly fell down, the emission came. B. had never yet experienced such a strong genital sensation; he was, as it were, stunned by it, and fell asleep immediately. After that, the sight of horses dragging a cart up a slope produced in him a very marked state of erethism. He sought such sights. He knew the places where horses drawing cartfuls of hewn stone could on certain days be seen coming up a slope, and he waited for the moment when they began to make the effort. When he saw them touched by the whip and strain their legs, he would get excited. The erection lasted, but did not reach orgasm until sparks flew under the hoofs of the horses, or until they fell down. Ejaculation occurred without any further provocation. When the climbing of the slope was accomplished with difficulty, but without noisy efforts, he felt an excitation which often drove him to masturbation, or to a woman. The sight of horses at rest or moving quietly had no effect at all. What excited him was the spectacle of painful effort.

Until he left home for military service, this kind of instinctive perversion was the only one he experienced. Now that he had no longer favorable opportunities for indulging it, he used to have connection with women (in most cases persuaded to do so by his companions), and the connection

Tragic Effects of Perversion on Offspring

took place in the normal way. But his former sexual excitability had not disappeared; it manifested itself whenever it was possible for him to see straining horses. When he left the service, he resumed his former habits. At 28, he married a woman who was without personal or hereditary vices, and for whom he felt sincere affection. He had three children in four years. The eldest, a boy, died of convulsions in his seventh month; the two others, a boy and a girl, were in good health till 1898. In the month of February, the boy, who was then 6, fell down a staircase without suffering any serious local injury; but after it he began to thin quickly, and after a week began to behave in a strange way and to make curious grimaces. The father thought that these disorders were connected with vicious habits, and he therefore came and consulted me. He based his suspicions on his own sex-history and admitted that he had not changed despite his marriage. He did not seek for the previously-mentioned stimulations, because he loved his wife, and had no time to waste in order to support his children. But he was unable to resist the occasions when they occurred. The child was at the beginning of a mild attack of chorea, which developed in five or six weeks, and there were no reasons for suspecting bad habits or any sexual anomaly. Nevertheless, his son's chorea caused in the father a feeling of guilt, followed by manifold hysterical symptoms; fits of suffocation and tears, rachidial hyperæsthesia, anæsthesia, and dysæsthesia en plaques, with sensitiveness of the left testicle. The aggravation of these symptoms ceased a short time after the child was cured, and then they slowly diminished. We saw the patient again, four months after the child was cured. He still suffered from sensitiveness of the left testicle and a plaque of rachidial dysæsthesia.

There never was any sensitivo-sensorial hemi-anæsthesia, nor any pronounced amyosthenia on the left side. He does

An Unusual Variety of Sadism

not present any gross deformities, but he has several stigmata which are not without interest; such as a double tourbillon of the hair, voluminous lemurian apophyses, bilateral cubital oligodactylia (but more marked on the left), a sacrococcygeal depression, epispadias, and twenty pigmentary and pileous nævi, in the dorsal region.

In this man's case there was no question of an abnormal liking for animals, or bestiality, but an unusual variety of sadism. *Sadism, in fact, consists in finding sexual pleasure in inflicting pain, or in having it inflicted, or in seeing it inflicted.* In most cases the pain must be inflicted on a human being; but the victim may vary.

At first, it may be thought that such sexual perversion has an accidental cause, that it is acquired. But the acquisition was favored by a neuropathic predisposition which showed itself in convulsions when a child, in post-infectious incontinence of urine, and subsequently in hysteriform accidents, and lastly in the neuropathic disorders of his children.

Madame M., 29. Her father died of consumption a year after her birth. He had no personal nervous antecedents; but there were no data about his family. The mother is healthy, and, like her two sisters, strong; she never took to bed except for her accouchements, and is not at all nervous. Madame M. has three brothers, the youngest of whom is 34; they are healthy, sober, and orderly; are married, and have, each of them, several children who have no special peculiarity. Only one of them died, of croup. Her father became consumptive at 38, in the interval between the birth of her youngest brother and her own.

She was born at the proper time, but sickly and only weighed 5 lbs. Her mother, who had suckled her other three children, could not induce the child to take the breast.

Girl's Physical Repulsion for Mother

The refusal was set down to the child's weakness, and it was nourished artificially. The person who took charge of the child was very devoted to it, but she showed no special mark of affection for it. Nevertheless, as soon as the child appeared to be able to recognize things, it was noticed that she did not like her mother to come near her; she used to cry out and make repelling movements. On the other hand, she was not only pleased to see the person who had charge of her, but also her two aunts, and even other women, as well as her father and her uncles. Her mother sought in vain for the reason of this repulsion; the woman who took care of the child was replaced in the third month; but the child's attitude towards her mother was in no way altered. Things were like this for several months. Her mother could only kiss her by force. When the child began to understand better the value of sweets, confectionery, and tit-bits generally, her mother succeeded more easily in caressing her, by promising a reward; but she never had a voluntary caress from the child. However, she studied its whims. After it was two years old, it had frights at night, and sometimes during the day-time it would suddenly grow so pale that the mother feared convulsions. When the child was 4, her mother, who was much distressed at this state of things, one day reasoned with her and made her various loving promises. She then seemed to make up her mind to kiss her mother, and, although she could not hide her repugnance, put up her mouth to do so. But all of a sudden she placed her right hand between her mouth and the cheek of her mother, who was holding her in her arms. The child kissed the back of her own hand and cried out, "I can't, I can't." So the mother had to give up the attempt. She had to manage not only her own household, but also an important business. She kept severe discipline. Her little daughter readily obeyed all the regulations of the household, and even showed, quite spon-

Passion for Kissing Own Hand

taneously, marks of respect, affection, and obligingness towards her mother; but she would never kiss her willingly.

A short time after her mother's attempt to kiss her, the sound of kisses was heard at night in the child's room, and it was noticed that she was kissing the back of her right hand in her sleep. This occurred again from time to time. As the child grew up, she showed a more and more marked tendency to contradict her brothers and her mother; it strangely contrasted with her conciliatory attitude towards strangers, whether children or grown-up people, and towards the servants. When she was 8, it was noticed that she used occasionally to retire to an unused room or to a corner of the garden, and she would remain there a long time kissing the back of her hand. A watch was kept on her, and it was observed that the operation was accompanied by a singular state of excitement. The child became red in the face for some time, then grew suddenly pale, and the kisses would cease; after which she would remain as if dazed. Owing to her brothers' chaffing her about it, she apparently gave up this *mania*, as it was called; but in reality she only hid more closely from them her doings.

She began to menstruate at 13; the first three or four times it was painful, painless afterwards. Some months later she suffered from facial neuralgia on the right side which lasted several months, and was followed in a few weeks by intercostal neuralgia on the right side which lasted about the same time. The cause of these attacks of neuralgia was not understood, and they soured her disposition to such a degree that during and after them there was scarcely a meal without a quarrel. But she was the most obliging person imaginable when she was in the presence of strangers or even of servants. One day, after she had attacked her mother and her three brothers, one after the other, her eldest brother began to relate how the cuckoo behaved in the hatching of

Sudden Transfiguration of Anomaly

its eggs, and ended by calling his sister "Mademoiselle Cuckoo." She at once got up in a fury and cried out: "I am certainly not your sister; I hate you all from the bottom of my heart." She then suddenly fell on her back in a fit with contortions and screams. Presently she began to kiss her right hand in a sort of rage. After a few minutes she grew pale and the kisses stopped. She seemed to be dazed, but recovered in a few minutes. She then got up and shut herself in her room.

After this fit, the only one she ever had, her attitude changed completely; it might be said that she was actually seen to change. Henceforward she no longer indulged in contradicting her relations; she was as obliging with her family as she formerly was with strangers. She would repress the movements of impatience which up till then she had not controlled when her mother caressed her; but she could not bring herself to return her mother's caresses.

She took the first opportunity of marrying. At 19, she married a business man nine years older than herself, for whom she showed great affection, and since her marriage her relations with her mother and her brothers have been correct, but she has no sympathy with them. She never talks to her husband about her family, but he can easily see that everything connected with them is hateful to her. She keeps a watch on herself, so as not to incur any reproach. She had four children in the first six years of marriage. The two eldest, who were boys, died of convulsions; the two younger are girls of 4 and 5, and have also had convulsions during teething. The eldest girl still sometimes urinates at night, but the younger one seems to me at present perfectly normal. (Incomplete data about the father and his family.)

She suckled her four children, and had no nervous or mental trouble during the suckling; nor during the pregnancies

Kissing Own Hand During Coition

and delivery. She had grown noticeably stout since the suckling of the last child.

In June, 1895, she suffered from the effects of poisoning after eating shell-fish, and various neurasthenic disorders appeared. And three weeks later, in consequence of witnessing a carriage accident, though at a great distance away, she grew frightened when in the streets; she was terrified at the idea of dying in a state of impenitence; and then refused to leave the house altogether.

She was sad, and sought retirement. Her husband surprised her several times, kissing the back of her right hand; and he was the more struck by it because she had already often done so under circumstances that had caused him some uneasiness.

Madame B., who was greatly disturbed by the fears that haunted her, at length gave an explanation of the facts observed by her mother and her husband. Since the day on which, at the urgent entreaty of her mother, she was on the point of kissing her, but actually kissed her own hand, she had felt a singular pleasure in kissing it, but only the back of the hand which she had originally kissed. She was about 8 when she began to feel during these caresses sexual sensations and an erethism of the genital organs which ended in a real orgasm, and was presently attended by vulvar secretions. When her "mania" became known, she dissembled it; but throughout her adolescence and up to her marriage she never ceased indulging in that kind of masturbation. Although she loved her husband, and her senses were excited in contact with him, she never had complete satisfaction in conjugal relations until she had recourse to her old device during coition; she had to kiss the back of her right hand before orgasm occurred. Her husband had been struck by the violence with which she kissed her hand and by the characteristic spasm that followed. But he only began

Curative Treatment of Sex Idiosyncrasy

to have suspicions of this device since he had seen her kissing her hand during her recent depression with a strange expression on her face. As a result of curative treatment, the neurasthenic symptoms were modified and the somatic disorders disappeared; but the agoraphobia and the sexual idiosyncrasy continue to a certain extent.

She has no gross malformation, but the morphological examination was incomplete.

The hereditary antecedents of this subject do not appear to show signs of neuropathy; but the father was diseased at the time of her conception. This is a fact well worth dwelling on, although it was known a very long time ago by psychiatrists who studied morbid heredity and affirmed the frequent occurrence of phthisis and scrofula in the families of neuropaths.

The auto-fetishism, or love for a part of her own person, appeared as the outcome of an accidental circumstance. It seems as though it were acquired. But as a matter of fact it was based upon a very evident preliminary anomaly, viz., hatred for her mother's person, which was later on increased by a manifest antipathy to her family. The neuropathic character of her temperament was further confirmed later on by the appearance of nervous disorders in herself and of neuropathic disease in her children.

M. V., 38, a distiller. His father's family seem altogether free from nervous diseases, while the grandfather and grandmother died at a good old age of acute illnesses. His father is 66, and has always been in good health, and two uncles, older than his father, have never suffered from nervous disorders. His mother is also in good health; but the grandmother and an aunt on her side had several attacks of melancholia. He has two sisters who at times showed

Enthralling Case of "Mademoiselle V."

hysterical symptoms. He suffered himself in infancy from various nervous troubles. He had convulsions during his first teething, and was subject to frights at night and to incontinence of urine up to the age of puberty. Up to the present time he now and then wakes in a state of anguish in the early part of the night, especially if suffering from fatigue or indigestion. He always showed himself clever in his studies, and was a hard worker; he gained two baccalaureates before he was 18. At the *lycée*, where he was a day-boarder, because of his nocturnal infirmity, he was called "Mademoiselle V," on account of his delicate complexion, the fineness of his skin, and his effeminate expression. He never took part in the noisy games of his companions, and loved solitude. He states very outspokenly that when he was at school he never felt any sexual desire. He had a few nocturnal pollutions unaccompanied by any dreams or pleasure, and they fatigued him and increased his instinctive repugnance for any conversation referring to the genital functions. He never felt any particular liking for the boys with whom he came in contact, and since the time of puberty the presence of young girls caused him real distress, especially girls who were inclined to make much of him on account of the delicacy of his manners. This anguish was accompanied by blushes which used to recur when he recalled the cause. He was 18 when for the first time he felt sexual excitation accompanied by a voluptuous feeling. He was making a trip with a large family in a sort of break which was too small for the whole party to sit in, and several children were standing up between the persons who were seated. A young girl about 12 was in front of him, and gradually placed herself between his legs, turning her back to him. He was at first much embarrassed; but seeing he was not being observed, he was reassured. The rubbing of the girl against him soon caused an erection. The child, while moving, kept

Genital Excitement from Treading Feet

treading on his feet, and he noticed that this increased the voluptuous sensation and excitement. Presently the carriage was shaken, and the girl's feet pressed heavily on his own, resulting in ejaculation. He experienced complete sexual satisfaction, and it was not followed by the wretched feelings which usually attended his nocturnal emissions. On the return journey, another child took the place of the young girl in front of him. It was a little girl of 6, who made no ceremony about leaning on him, and she did not spare his feet. Genital excitation occurred again, with a feeling of pleasure; but this time orgasm was not reached. He was, in consequence, in a continuous state of excitation for the remainder of the day; he was constantly haunted by the delightful sensations which the pressure of the girls' feet had caused him. These obsessions often took place afterwards, accompanied by a sensation of tickling and coldness in his feet. Thenceforth the sight and touch of women no longer caused in him the feelings of anxiety that they once did; but they did not excite any sexual desire in him. The nocturnal pollutions which were once very rare, and left no memory of any dream, were now always accompanied by representations of young girls treading on his feet. After the trip in the break, he had no opportunity of traveling together with other people in crowded carriages, and he therefore did not experience the same intense excitement. For several years the anomaly only manifested itself in want of attraction for the opposite sex and in the above-mentioned dreams and obsessions.

But when he reached Paris, at 27, he was often liable, when traveling by omnibus, to be trodden on by persons who passed in front of him. At first, sexual excitement only occurred on passing through paved streets in which the shaking of the omnibus prepared the way for excitement. The same result was presently produced even in traveling

Degenerate's Repulsion in Brothel

by tramway. At first only young girls produced this result, which he did not then seek. Afterwards all women had the same effect, and he sought opportunities for excitations which often gave rise to dreams in the following night, tiring him more and more.

One day, when he was sitting in an omnibus, he saw that the small platform in front of the entrance was occupied entirely by women. He gave up his seat to one of them, less out of politeness than to be able to get near the others. Whenever the ground was not level, or there was a change in the direction, the shaking made the women rock to and fro, and their feet moved. He felt intense pleasure; he well knew the value of the foot-pressure to him, and he particularly sought for it; after a little time orgasm occurred. He got into the habit of placing himself in the public vehicles as near as possible to the entrance, and of putting out his feet when a woman was about to pass in front of him. He was disappointed when they avoided his feet or when they interrupted his pleasure by apologizing; but he noticed that he was not as often disappointed as might have been expected, as the women hardly ever troubled themselves about him. When the foot-pressure was repeated, he sometimes had complete satisfaction. He was a little more than 31, when, after some ineffectual excitations, he thought for the first time of having normal connection, rather, as he admits of his own record, in order to satisfy his curiosity than because of any urge. He made the attempt in a licensed brothel, and the ejaculation, which was produced with difficulty, was followed by a very unpleasant sense of weariness and an insuperable feeling of disgust, which was the more remarkable because the girl he had chanced on inspired him with a sympathy and momentary enthusiasm that even now astonish him when he thinks about her, by telling him in a touching way of her misfortunes. A new attempt later on

Degenerate's Premature Old Age

did not succeed. Despairing at his ill-success, he made the girl tread on his feet, but it was no use. It seems that that kind of excitation only had a specific effect when it was to a certain extent unforeseen and took place in public. After this repeated failure he was saddened by the idea that he was not like other men, and that perhaps they noticed it. He was especially suspicious of women. He became subject to fits of melancholy depression, and left business in 1894. He took to alcohol but without going to great excesses. However, he soon became a victim of insomnia, and had several epileptic fits at night. When he knew that alcohol was the cause of this new malady, he at once gave it up. At the same time he broke off all his connections and retired into the country, where he lived alone, occupied exclusively in religious practises.

At the time he had the epileptiform fits, he was 34. His short stature, his eunuch-like voice, his smooth skin, and his fair hair made him look at a distance quite like a young man. The size of his genitals was average, and without deformity. The armpits and the pubes were hairy enough, but the body itself was smooth and hairless, and his face was hairless but for a few hairs on the chin. After he was taken with melancholia, he began to look like an old man; he stooped; his skin became withered and wrinkled; and his face was wan and spiritless.

In this case, as in the others, we have to do with a neuropath whose premature old age following on his persistent appearance of youth is clear proof of congenital disease.

Algophily, or the association of sexual pleasure with painful sensations, could only be provoked by an accidental circumstance when there is neuropathic predisposition. The commonplace character of the determining causes, as well as the combination of obsession with algophily, which is not

Childhood Impressions and Perversions

uncommon in sexual perversion, would suffice to show the importance of predisposition; and the precocity of its manifestations might alone make one suspect a neuropathic constitution.

Predisposition, which can hardly be explained save by a manifest or latent malformation, is only an aptitude for acquisition. It is only this aptitude which is hereditary, congenital, or developmental. The anomaly which can only be acquired through this aptitude is none the less allied to a hereditary, congenital, or developmental fault of physiological formation. The anomaly acquired under these conditions does not differ practically from a hereditary, congenital, or developmental anomaly. It can hardly be distinguished from perversions whose accidental origin cannot be discovered. The so-called acquired perversions of childhood have ordinarily the same permanence as those that may be regarded as congenital.

If I think the rôle of exterior causes generally and of association should be limited, it is not because I wish to deny its existence. It may be admitted that a good number of predisposed persons escape through the absence of a suitable exciting cause. I have already dwelt elsewhere on the value of emotions in the etiology of mental troubles, and I have mentioned in particular the influence they may have on children, who sometimes keep throughout their lives the impression of an emotion in their psychopathic constitution. I shall have to return to this subject. It is beyond doubt that impressions may leave pathogenic traces in children whom one would believe incapable of keeping such impressions. It is not only in this direction that the impressions of childhood influence the thoughts of the adult; for it has been possible to trace a conditioned reaction to stimuli experienced at nine months old.

Premature abnormal reactions can scarcely be explained,

Duty of the Doctor in Perversions

except by an abnormal irritability connected with an abnormal somatic development. This abnormal irritability which is connected with a retarded or anomalous development may be found in all conditions of abnormal growth at periods of physiological crises, or in consequence of morbid troubles of nutrition. Sexual indecision, which is so frequent at puberty that Max Dessoir regards it as normal, may appear in conditions of physical depression, in convalescence after some illnesses, in neurasthenic crises, etc.

The important fact of predisposition, of constitutional inheritance, accounts for many therapeutic failures. All the same, the cases in which disorders of sexual function disappear simultaneously with the physical conditions that cause them, prove that such disorder is not necessarily permanent. It is therefore the duty of the doctor to try to utilize all the psychological as well as the physical conditions which may influence the manifestations of perversion and perversion itself.

INHERITANCE OF SEXUAL INVERSION

MARRIAGE, PREGNANCY AND OFFSPRING OF INVERTS

SEXUAL perversions have received the serious attention of doctors and jurists during the last few years. Like most psychological abnormalities, they may appear to be increasing in number; but this is perhaps because they have been more carefully studied. The increase in their number might be explained by the sympathy—at least the scientific sympathy—which such cases inspire.

The existence of sexual inversion as it is understood in man, cannot be proved in animals. The more complex conditions of sexual selection in man may explain this difference between them, but in acquired sexual perversions animals are not behind men.

Most sexual perversions may be developed by environment, imitation, imagination, local irritation, or nutrition. At the first thought we may reason that since the perversion is dependent on psychical causes, it may be overcome by influencing the environment, the imagination and will, nevertheless, if one studies the works of most authorities who have used suggestion, the results are far from favorable. Hypnosis, even when "forced," seems to be ineffective. At the same time, the cure of acquired perversions cannot be absolutely denied; but the perversions that have been cured, as a rule, developed from organic conditions that can be easily influenced. The real value of these cures lies in the fact that they enable us to understand the mechanism of perversion and the possibility of curing acquired perversions.

Besides acquired perversions which may develop at any

Instinctive Inversion and the Sex Organs

age, by accidental stimuli, there are perversions which first appear at the awakening of the genital function, and often even before that. I allude to what are called congenital perversions.

This anomaly, provided it does not destroy the sexual function, may, like daltonism, nyctalopia, or any other functional anomaly, be hereditarily transmitted in the same degree or in a stronger degree. In some cases it appeared in several persons of the same generation, although it was impossible to trace it back to a common ancestor. The analogy of such families with teratological families is striking.

The importance of the heredity of sexual inversion prompts me to repeat here some facts I have already published.

Sexual inversion, the sensual, sentimental, or intellectual attraction for a person of the same sex, is considered by most doctors to be a sign of degeneracy. Krafft-Ebing stated that this instinctive anomaly is connected with the evolution of the genital organs, which are in truth bisexual up to the third month of intra-uterine life. He thinks that at the beginning of life the cerebro-spinal centers must also be bisexual. When the genital specialization is completed, the cerebral specialization is still latent and runs the risk of being misdirected. One cannot understand why the specialization which is slower in completion runs more risk of being misdirected and that thus, in spite of a normal genital specialization, the cerebral specialization may become perverted or inverted. It is a fact that some persons who suffer from instinctive inversion of the genital sense do not present any pronounced somatic anomaly, and in particular, no malformation of the internal or external genital organs.

Several writers, and Max Dessoir in particular, regard sexual indecision as normal during the first years of puberty; and it may be inferred from it that inversion is an

Is Inversion a Sign of Degeneracy?

arrest of development; still the anomaly does not always coincide with a retarded growth though it is often combined with remarkable precocity.

According to Havelock Ellis, the invert is characterized by a predisposing congenital anomaly, or a complexus of small anomalies, which make sexual attraction for the opposite sex difficult or impossible to him, while, on the contrary, making attraction for his own sex easy. This anomaly may appear spontaneously, or may be brought into operation by accidental circumstances. This idea does not fundamentally differ from that of Krafft-Ebing and the writers who maintain that inversion is a sign of degeneracy. Sexual inversion is often associated with a neuropathic temperament, as Ellis freely admits. It may also be associated with anomalies of the sexual characters.

The existence of inverts who are morphologically normal may at first sight justify the opinion of the doctors who maintain that inverts are neither degenerates, criminals, nor sick people. Raffalovich, who defends the intellectual and moral integrity of the superior inverts, rightly makes distinctions among the uranists. There are chaste and sober men as well as sensual and vicious men among them. There are several classes of male uranists. Some seek man for his virile qualities, either from the psychic or from the sensual standpoint, or from both standpoints at the same time; others look for a sensibility more delicate than that of man or of woman; others again love males, as normal men love females. These are hardly the subjects doctors have had in view in their descriptions. They have especially devoted their attention to inverts whose loves are like the loves of women, who imitate women in their tastes and their manners as well as in their attitude towards the sexual act. The same distinction might be drawn in the case of women, whose sexual inversions are much less known.

Congenital Inversion, Celibacy, Genius

Sexual inversion, if it is congenital, resists all treatment.

If the invert succeeds in conquering his repugnance for the opposite sex through the influence of suggestion, or a tonic and stimulating treatment, the result obtained represents perversion of the invert rather than cure of the inversion. We may, therefore, doubt the utility of such a treatment and even the legitimacy of such an attempt.

The invert who is not the slave of his sexual instinct, who is chaste by temperament, or because he is sufficiently master of himself does not break any natural law, is inoffensive from the social and legal point of view. If he is able to divert into useful work the energy of a tendency which he knows is morbid and beyond the pale of natural law, he may then not only be inoffensive, but be a valuable member of the community. On the other hand, the invert who obeys his impulses blindly becomes a corruptive agent.

Instinct can only be combated by long habit. Resistance to contrary sexual instincts has more chance of developing if attempts to divert the energy into other channels are made at an early age. Raffalovich, therefore, is right in drawing attention to the importance of studying the sexual instinct in children.

The training of inverts with a view to chastity is the true foundation of their education. Attempts to utilize the sexual instinct can only end in making a debauchee or an unhappy husband of the invert, while, on the other hand, he may reach the noblest ends of social necessity by practising chastity. He has to learn that society is not served solely by the procreation of children. Many of the men who have been most useful to humanity have lived in celibacy and chastity. It has been said that the nature of genius is that of a celibate.

But this kind of education can only succeed with individuals of moderate tendencies to inversion. With inverts of violent impulses it is certain to fail, and the doctors who

Duty of Doctor and Educator to Inverts

try to change an invert into a visitor of girls who have nothing left in them to be corrupted, and seldom procreate, in order to prevent him from corrupting innocent boys, work, on the whole, for the lesser of two evils.

Besides, it must not be imagined that all inverters are resigned to their lot. It is clear that they are unable to experience normal sensations and feelings; but they are distressed by it. They suffer at being different from the others, and at being unable to occupy a similar place in society. It is to the interest of the abnormal person and of his *entourage* to leave him an illusion, a faint hope.

But although it is often impossible to restrain the invert to chastity, and although he is often impelled to acts of inversion, for want of anything better and because he is unable to pursue a loftier purpose, or uplift his mind to ethereal, starry heights, it is none the less certain that training him to be chaste must be the ideal *both* of the doctor and the educator. And the fundamental reason for it is that the invert, however superior he may be, is always a degenerate. Perversion of sexual instinct is a principal character of degeneracy, because its necessary consequence is the dissolution of heredity. M. Raffalovich, who maintains the existence of inversion without degeneracy, uses an argument which gives the measure of his criticism: "But unisexuality does not hinder the preservation of the race, because it has existed at all times and in all countries of the world." Whatever this writer may say, there is an absolute distinction between heterosexual and homosexual men, at any rate so far as the chances of reproduction are concerned. Though the race continues, inverters scarcely contribute to this end.

If it could be proved by facts that the superior invert is not a degenerate, and that he can procreate children who find their place in the ranks of normal men, then it would be wrong to train the invert to chastity. But M. Raffalovich,

who is, by the way, sparing of original documents, gives no such proofs of the absence of degeneracy.

The absence of morphological stigmata does not exclude degeneration. Darwin justly remarked that the sexual function is the most delicate of all; and it may be asserted that it may be vitiated quite independently of the other functions, and that its inadequacy may not be revealed by external malformations.

Even if we admit that sexual inversion is as common as it is said to be among remarkable men, it cannot be inferred therefrom that inversion is a normal phenomenon; in their case there is a coincidence of two anomalies.

Sexual function implies the setting in motion of two elements of different sex. When one of the elements fails in the union, the function is not exercised; there is an abolition rather than anomaly of function. The name of sexual perversions is improperly given to perversions of the desire for the pleasure which is produced by excitation of the genital organs, and in connection with the sexual union. Such are perversions of venereal appetite. Perversions of sexual desire, when they are not the outward signs of congenital dissolution of sexuality, become the agents of an acquired dissolution. Pederasty is not a perverted sexual function; it is not a sexual function at all; it is a perversion of sexual appetite. What is called contrary sexual instinct is, in fact, the negation of sexual instinct. The expression, homosexuality, which is applied to it, is as false as the general notion regarding the phenomenon, and is also illogical.

The degeneration of the invert, who is able to procreate, may manifest itself in the defects of his offspring.

I have attended for ten years an epileptic young man who is now 18, and has had no convulsive attack for four years. But he is still subject to fits of violent excitement in various forms. He is also a moron.

Origin of Degeneration of Children

This young man is the eldest son in the family. Two brothers, who are respectively two and four years younger, are altogether idiots. A sister, who was born two years later, died of convulsions at the age of six months. The mother died of puerperal disease, while giving birth to this daughter. She was strong and healthy, and had never had neuro-pathic troubles; she has two sisters who have, each of them, children as normal as themselves. The father is a man remarkable both from the morphological and the functional standpoint; he is a man of superior intelligence. No neuro-pathic disease has been known in his family. He has only one brother, a year older than himself, a bachelor who has had a brilliant career. This brother has no physical taint, but there are no data as to his genital functions. During the period they had their children, neither father nor mother, to their knowledge, had any infectious disease, nor any intoxication that attracted attention, nor any accident; nor any anxieties worth recording that could explain the degeneration of their children.

Light was thrown on the pathogeny of the case a few months ago. Our subject had become for some time singularly attentive to his younger brother. He was several times caught touching him in places which left no doubt as to his intention. Finally, in an excess of strong excitement, he made an attempt at pederasty. This boy showed a marked dislike for girls. He would not take any one into his confidence. The father was greatly worried, and, when he came to ask my advice as to the precautions to be taken, he was induced to tell me things which up till then there had been no reason to confide to any one.

From the age of 6 he was fond of looking at men, especially men who had well-marked secondary sexual characters, heavy beards and strong voices. Later on he sought opportunities to see men naked, and his first genital excitations

then occurred. When puberty came, his anomalous tastes grew stronger. He looked for companions older than himself who appeared to be the most developed. In his erotic dreams he used to see boys.

Afterwards, too, during long periods of continence, he never had lascivious dreams in which women appeared at all. His dreams were concerned with touchings and kissing, but never with sexual relations. He indulged in masturbation, but never with other boys. He felt impelled to seek contacts; but a kind of insuperable terrōr restrained him. He was sixteen before he knew that he differed from his companions. He told his *father confessor*, who reassured him and encouraged him to be chaste. When left to his own devices, he was still subject to the same desires. The desire of touching troubled him more when he was at school, and he had the same feelings in his dreams.

He knew, from certain books he had read, that he was in a morbid state and that medical science might be of some help to him. But he revolted at revealing what he himself regarded as a disease. He had given up masturbating; he felt strong enough to be chaste; and he wanted to work. So he kept his secret. His family advised him to marry, which would strengthen and better his position. He consulted a doctor, who advised him to practise copulation, and told him that he would thus get a liking for it. Hydrotherapy and a stimulating diet were prescribed him.

But his religious ideas, combined with an instinctive repulsion, prevented his making up his mind for a long time. However, shame at not being able to be the father of a family, nor to fulfil his social duties, and perhaps curiosity also, at last carried the day. He made several fruitless attempts. At first, disgust hindered him from completing the attempt; and afterwards, in spite of his own good will, he failed just when he was going to succeed. He felt unconquerable repug-

Irreparable Evils from Medical Ignorance

nance and ceased trying. It was more than six months before he had complete connection. Those he had later were to him a painful task. He thought that when married most of the reasons he imagined for his repugnance would disappear. So he married. But his wife was an object of repulsion to him which he could only hide by tremendous effort; the caresses he bestowed on her, as in duty bound, cost him unspeakable struggles and disgust; complete sexual relations occurred very seldom, scarcely more than were necessary to give birth to the children he bewailed. His homosexual propensities manifested themselves in several cases when he had to do with men whose appearance corresponded to his ideal; but he never allowed himself to show it. Since he has been a widower, he has always resisted his desires; and he has no doubt that he would have been able to control himself in the same way before his marriage, if he had not been encouraged to overcome his instinct.

This man is 46, and has all the attributes of manhood. He is strong, has hair on the face, and has no appreciable anomaly of intelligence or character.

The false opinion that sexual inversion is a perversion of the mind without organic basis, and that it must be overcome by persuasion, and by all the means that stimulate to accomplish the sexual act, caused this man irreparable evils in connection with his children's infirmities. He managed an industrial concern in which he has shown great intelligence and great power of application. He occupies himself actively with applied sociology and works of charity. His present life is a proof that he was easily able to live in chastity and to content himself with intellectual satisfactions; and it must be admitted that he has good cause for blaming his advisers.

The following case has the closest analogy with the preceding one. The patient is a woman, a fact which is not with-

Concealment of Female Perversions

out interest, since sexual inversion in women has not been much written about. Havelock Ellis has been able to collect some instances, and the rarity of such cases, which the poverty of medical literature seems to indicate, may possibly be more apparent than real. The more retired life of women lends itself better to concealment. In their case, too, the less frequent combination of their sexual perversion with ordinary criminality lends itself to the formation of groups, which in the case of men have a better chance of attracting attention by the variety of their criminal offenses.

I was consulted in June, 1897, about a young girl of 24, who, since the appearance of menstruation at 13, had brief fits of wandering. They occurred at varying intervals, sometimes several times in a day, sometimes only after an interval of several months. The symptoms were—sudden pallor accompanied by a fixed look, suspension of any act begun, twitching in the left labial commissure, with unconsciousness lasting for a few seconds only. These wanderings were not followed by any obnubilation or fatigue, and did not appear to have weakened the girl's intelligence. Since last December to June, the young girl enjoys perfect health. She is tall and well-made, rather pretty, and with a sympathetic expression. Up to puberty she had shown no nervous symptom; had only had a few attacks of sore throat, and the measles at 10. Her menstruation was always regular. She showed noticeable disorder of sensibility and motility; her intelligence was normal; she appeared to be quite indifferent, sexually speaking; but she did not manifest any abnormal repulsion, as her sister had. I regarded the wanderings and the melancholy fits as belonging to the epileptic series; and their disappearance, under the influence of treatment, seemed to prove the correctness of the diagnosis.

This young girl had had two elder sisters. The first died

Tragic Love of Girl for Girl Friend

of convulsions in the sixth month. The second, who committed suicide in November, 1894, had convulsions several times in childhood; she was late in walking, could not speak distinctly before she was 3, and had involuntary urination at night up to 7. After that she grew up well, and menstruated at 13 without troubles; and the menstruation was always regular and painless.

She was of average intelligence, and affectionate towards her parents, but after the age of puberty it was noticed that she showed a marked indifference to young men, whilst with young girls she was communicative and affectionate. Since the age of 16, she had been particularly intimate with a young girl of her own age, whom she met several times every day, and to whom she always found some excuse for writing at least one letter every evening. Her friend, who appeared to return her affection, wrote very seldom to her, and there was nothing in her letters, that were found later on, to indicate an abnormal sentiment. This young friend was proposed to when she was 20, and she refused. The idea that her friend might possibly be married caused her deep distress, followed by insomnia. Four days later, she had an attack of chorea, accompanied by a profound state of melancholy which lasted five months. Although she was forbidden to write, she did not stop writing letters; in fact, she wrote more than ever. Her friend was several times afterwards sought in marriage; but she carefully concealed the fact. In the meantime, she herself received some proposals, but she rejected them with a sort of horror, and her mother therefore gave up telling her of proposals that were made later on. It will be seen that her mother did not wish to run counter to her feelings. In November, 1895, i.e., four years after the incident which had provoked the attack of chorea, her friend accepted an offer of marriage made to her through her own family; and concealment was no longer possible.

Suicide Through Unrequited Inverted Love

After an outburst of tears lasting several hours, the young girl assumed an attitude of resignation. She said that, as her friend was going to marry, she could no longer inspire her with any feeling but disgust, and she would never see her again. Her mother, who noticed that she could not sleep and went almost entirely without food, was uneasy; a watch was kept on her movements, especially at night. But she went out on the third day in the morning for a walk, and as she appeared calm, there was no anxiety about her. A few hours later, she was found dead in a neglected well.

The mother never noticed any somatic anomaly, or, in particular, any anomaly of the genital organs, nor in the secondary sexual organs; the lips were well developed and the breasts were rather large. Still she has no doubt that the daughter who committed suicide had anomalies of sexual feelings. This opinion is based on certain peculiarities she observed in her daughter and which she had experienced herself.

She is 53. She belongs to a family which has always lived in the country and consists of persons who seem to be mentally sound. Her father died at 56 of a broken blood-vessel in the lungs. A maternal uncle still alive at 72, and is healthy, but has been affected for at least twenty years by a trembling of the hands. A paternal aunt, who is also alive, has been a victim of chronic rheumatism since she was 48. Her mother died of uterine cancer at 55. She had a twin sister who died in the following year of the same disease. Another paternal uncle is in perfect health at 62. Among her relatives she does not know of any lunatics or eccentric persons; but there are several twins in the maternal line.

She herself is one of twins. Her sister and a brother a year younger died of croup. She was well formed, and grew up normally. She had nocturnal urination up till 8; but, apart from this disorder, she did not suffer from any ner-

Inverted Manifestations of Mother

vous symptoms up to puberty, which took place normally at 11, and menstruation was never disturbed apart from pregnancies. As a child she had no peculiarity that could be regarded as foreshadowing sexual anomalies; she liked playing with little girls, worked and amused herself like other girls, and felt no embarrassment or repulsion towards her boy cousins or the little boys she came in contact with. But a few months before the appearance of the first menstruation, she began to feel a painful embarrassment in the presence of boys or young men; and then came a feeling of unconquerable repulsion which she did not experience at all in the case of older men, and especially men who had reached her father's age. At about the same time she felt impelled to bestow caresses (of a kind which had not occurred to her up till then), on several young girls, and one in particular, who in a short time was the exclusive object of her tenderness. She worked for her, wrote her long letters on any pretext, trying to get from her as a souvenir the most familiar objects, which she used to keep in sachets made for this purpose. She lavished kisses on her, without, however, indulging in sexual contact, so that she is convinced the young girl never suspected the real nature of her sentiments. She herself was not long in ignorance of them, because she used to have nocturnal emissions during dreams of sexual contact with her, or even emissions in the daytime when touching certain parts, especially the neck and the nape of the neck. These pollutions were attended by feelings of extreme sexual pleasure, but were immediately followed by a painful feeling of vague shame, so that she was afraid of them, and, except as a result of involuntary contact, they did not occur during the caresses in which she voluntarily indulged. She was 16, and this had been happening for more than four years without her being disturbed by it. One day she overheard a conversation between some young women which

Results of Marriage of Female Invert

opened her eyes, and she consulted her *father confessor*, who was a friend of the family. He ordered her not only to break off all relations with her friend, but he also arranged a compulsory separation. She was much distressed both at the separation and at the discovery that she was in some way different from other women. Her old friend reappeared occasionally in her dreams and reveries; but when she met with another young girl who attracted her, she struggled against her desire, and avoided anything like a caress or a mark of intimacy. Still, it happened several times that on merely touching a hand, she suddenly had an emission with a very strong sexual feeling, which was followed by a feeling of shame that made her blush violently. This reaction occurred at contact with four different persons.

The contact of men always caused her violent repulsion; and when she heard her mother speak of the possibility of her being married she used to be painfully agitated and unable to sleep for several nights. The conversation of young women or young girls who were better informed than herself about marriage, threw her into an especially wretched nervous state. She rejected several offers of marriage, under the most favorable conditions. At first she refused on principle, saying she would never marry; but as this resolution of hers was badly received, she made more or less trifling excuses. When she was 24, she received an excellent offer that her parents strongly insisted on her accepting. She felt that the matter would have to be settled some day, and besides she felt humiliated by the fact that she was not marrying and becoming the mother of a family; although the idea of motherhood repelled her as much as the preliminary normal sexual acts. She sought counsel of her confessor. He advised her to marry; he said it would stop all bad tendencies or at least make it easier for her to resist temptation with the help of her husband whom she

Pregnancy and Motherhood of Invert

must obey in all matters. She agreed. The marriage and its sequel were to her a series of anguishes. The consummation of the marriage terrified her, and she had to exert her utmost courage to endure the touch of her husband. But the shame at not being like other women spurred her on to submit to his caresses. The first sexual relations were preceded by a fit of anguish which resulted in syncope. But the delicacy of her husband, for whom she had esteem and affection although she did not love him, triumphed over her physical repugnance. She grew accustomed to his caresses and endured them as a matter of necessity, but they always produced a painful feeling in her which her sense of duty alone enabled her to support.

She had three pregnancies in succession without any other trouble than nausea, which did not last long. The accouchements, too, were normal and had no unpleasant sequel; but in none of the three cases was there any lacteal secretion, or any swelling of the breasts.

The organs seemed to be large, but the glands were in reality but slightly developed, fat filling their place. She brought up her children very carefully, and always and in all circumstances treated them like a good mother; but she states that she never felt the joys of motherhood which she heard talked about. The pregnancies and accouchements brought no change in her sexual feelings or sentiments. Her homosexual tendencies reappeared from time to time in her dreams, and in consequence of associations when awake; and the same phenomena occurred as before. According to her, when she lost her child she was less affected by it than by the death of her father or mother; she is as much distressed at not being a mother like other mothers, as at being a woman not like other women. Her husband is twelve years older than she. Sexual relations soon ceased, her coldness contributing to this result; and after 38 she had no

Inverts Conscious of Abnormality

sexual connection. But, although menstruation stopped two years ago, she is still liable to nocturnal or diurnal pollutions under the same conditions as before.

She regards the suicide of one of her daughters as proof of the direct heredity of her sexual anomaly, and the nervous symptoms of the two others as proof of her unfitness for procreation; she blames herself for having ill-responded to her husband's affection, in spite of all her care, and she concludes that she would have done less harm if she had not married. She asserts that she would have been able to continue resisting acts which she regards as culpable, since she never felt herself impelled to them.

The consciousness of sexual anomaly is very evident in this woman, just as in the man in the preceding case; she suffers at not being like other women, both from the standpoint of sexual desire and that of maternal love.

M. Raffalovich asserts that it is a gross mistake to believe that invert is conscious of their anomaly. This belief, however, is supported by the great number of invert is who voluntarily consult doctors. It is true that M. Raffalovich, who likes collecting scraps of information from the "crime and disaster" columns of newspapers, disputes the value of medical observations. Yet it seems to me that reason concurs with observations, making it certain that a good many invert is are conscious of their abnormality. Invert is may think that they are within their right in feeling as they do; they may even have no hesitation in demanding the right to pair according to their instinct; and they may also believe themselves superior to those who feel and think differently; but when they see what is done by people about them, they cannot believe that they resemble them; that they follow the general rule; that, in a word, they are normal, without being invert is and madmen at the same time. I have

Cases of Idiots and Perversions

noticed inverts who were quite convinced that their way of living was quite as normal as the other; but this was not their only sign of madness.

The heredity of sexual inversion is not sufficiently established in the observations I have given. Congenital inversion is most probable in the case of the girl who killed herself. The case of the idiot cannot serve as a proof, because sexual perversions are frequent in idiots, apart from any biological heredity. But it cannot be questioned that the last-mentioned inverted mother gave birth to one daughter who died of convulsions, to another neuropathic daughter who killed herself, and to a third who greatly resembles an epileptic. We may subscribe to the mother's opinion and say with her that reproduction was no more desirable for her than for the community. Her case is in concordance with the preceding one, in which an invert gave birth to four defective children.

PREVENTION, TREATMENT AND CURE OF SEXUAL DEGENERATION

SEXUAL EDUCATION OF CHILDREN: BIRTH CONTROL

AT birth the cells of the cerebral cortex and the prolongations between them are still in the course of development. This development is completed many years after birth; that is to say, association is absent in the infant, and reason has nothing to do with his education. His education consists mainly in controlling the reflexes regulating functions of nutrition, alimentation, and the excretions. It is known that controlled suckling benefits both mother and child. Discipline has a similar advantage in all the other activities of the child. The benefit he derives from it leads him to recognize the necessity of parental attention and he readily becomes accustomed to it.

Children are not miniature grown-ups; they differ in the morphology and structure of most of their organs, as well as in the activity of other organs which in time become atrophied. They must not be treated like adults either from the physical or psychological standpoint, and ideas and opinions of adults should not be attributed to them. These reservations are particularly applicable to the sexual instinct. Every instinct gains strength by its gratification. As long as sexual instinct lies fallow, a state of ignorance should be fostered and prolonged as long as possible. But as it has been remarked, ignorance is at once strength and weakness. It is not always the negation of activity—far from it. The ignorant person, who trusts to his own opinions, has no scruples as to their value, does not fear to carry them out, and finds no hindrance to the satisfaction of his desire. Ignorance is the soil which is most favorable for the devel-

Sex Ignorance Soil of Degeneracy

opment of vice; innocence only becomes salutary when accompanied by strict vigilance. It is not astonishing to hear people deplore the need of sexual education.

Mademoiselle G. is 29. Her family is arthritic; her father is gouty, and her mother suffers from rheumatoid arthritis; her maternal uncle suffers from diabetes. There are no known cases of neuropathy, psychopathy, or teratology in the family. Mademoiselle G. is an only daughter; her father was 31, and her mother 29, when she came into the world. She was born at the usual time under favorable conditions, and was well formed. She grew up well, talked and spoke at the proper age, was clean early, and showed no neuropathic disorder in her early years. She began menstruating at 12, and has always menstruated regularly and without pain.

She is a tall, fine woman, of remarkably regular features, without any known malformation except a pronounced Darwin's ear on both sides. Up to puberty she had no illness; she was between 16 and 18 when she had measles and scarlatina. But after her second menstruation she fell into a state of melancholy depression, which is sometimes milder and sometimes stronger, but never disappears entirely. It began suddenly, and was the more striking because till then she used to be gay, lively, and remarkably intelligent.

It once happened on the third day of her menses (the last day, if we reckon it according to her subsequent menstruation), that her father, who had had a fall, had to be carried home. He only had a sprain, and she was not much affected by it, though she had once before been very deeply affected under more serious circumstances. From that time, according to her mother, she had an anxious look and she no longer smiled. She answered questions correctly and quietly, but hardly took any part in conversation of her own accord; she seemed to be as intelligent as before, but her teacher noticed that she was inattentive, and this soon had its effect.

Sexual Exaggeration: Its Evil Effects

It was believed that the cause of the change was the stoppage of menstruation that took place at the time of the accident; but the subsequent menstruations scarcely went beyond the third day, and no improvement resulted. There was no change in her behavior to her relations. She was quiet and as easy-going as before. But it was noticed that she performed her religious duties with unusual zeal, that she was more anxious to be useful, and that she sought for opportunities for giving charity to the poor, and rendering little services to persons about whom she did not seem to concern herself formerly. It was only after several months, by dint of much entreaty and many tears, that she told her mother the following:—

When she was about 5 years old, she was left alone one day with a servant whom she intensely disliked and was always sorry to be with; as soon as she was alone with the servant she used to stop playing, and nothing amused her. But on that day, the servant managed by means of caresses to keep her on her lap, and then felt certain parts of the body. The child, after putting up with this touching for some time, suddenly ran away, and shut herself up in a room, which she only left when she heard her mother return. The distress she appeared to be in was put down to her well-known dislike of the servant, and it was the more readily forgotten as the servant found some excuse for leaving after a few days.

The child seems to have quite forgotten this scene, which did not recur to her mind for years. But when her father was brought back injured, it suddenly occurred to her this was her punishment, that she had lent herself to a deed of infamy, that she had no longer any right to joy, and that her error could only be redeemed by a life of abnegation and self-sacrifice.

Since then, her mother has done everything in the way of

A Lady's Suicide from Sex in Childhood

remonstrances and everything calculated to reassure her, but in vain. The best medical advice has been taken and strictly followed, but without success. The only alteration in Made-moiselle G. is that she has taken to habits of work. She is always busy with household work, needle-work, and reading historical and religious books. She is most devoted to her family, relatives, and her friends; but she has no joy in anything; she is redeeming herself. She implicitly obeys her parents, is careful of her dress, and goes when necessary to places of amusement. There is but one matter in respect to which her resistance cannot be overcome, and that is marriage.

Trauma in childhood may influence mental affections which seem to be independent of them. A lady, whom I attended with Dr. Benard, was touched improperly at about the age of 5. This assault seemed not to have been known, until she had an attack of puerperal insanity. The impression left by it was the cause of several attempts at suicide, by poisoning and by throwing herself out of a window, the last of which succeeded. There was a very vitiated heredity in her case.

Both these cases tend to show that a moral shock, even when its immediate effects are almost null, may after a long interval, especially at the period of puberty, be to some extent revived by a shock of a quite different kind, or by certain conditions of physical repression, and may cause troubles which are more or less permanent because they happen to be late in appearing.

It is also feasible that epileptical manifestations may arise from the mere fact of calling up the remembrances.

Various conclusions may be drawn from these cases. Prognostics from moral shocks in childhood should be quite as reserved as those from traumatic shocks in general. In con-

sidering the responsibility for a criminal assault, it is not only the first effects that have to be considered, but also the possible future effects. The most urgent lesson is that parents should not lose sight of their children as long as they are too young to understand. It may truly be said that at present a child can only learn something about vice by witnessing it. The parents, who are often ignorant themselves, leave it to their children's companions to instruct them; and in such matters it is the most perverted who most readily talk and act. Children are sent without warning to schools where they are taught bad habits, hear improper conversation, and read obscene books; and the conclusions they come to are false and harmful. If they had correct ideas of things, they would be filled with horror at perversions, and their consequences upon themselves, upon their friends, and upon their descendants.

Most of the moralists and educationalists preserve what they think is a wise silence on this matter. Joubert would free both family and educationalists from all obligation in this respect. He says: "Neither fathers nor mothers should appear to concern themselves with the animal life of young persons. Let this unclean and serious subject be dealt with by the Confessor, who alone is able to treat it without polluting either the pupil or himself, because God intervenes and places Himself between them." It is also Joubert in whose opinion "it is not well to utter every truth, because when uttered by itself alone it may lead to error and false consequences. But it would be well to utter all truths, if they were uttered together, and if it were possible to urge them all equally at the same moment." It seems to me that in the matter of sexual hygiene such a mass of truths should be gathered together and that it would be well, even in the judgment of their enemies, to shout them.

There may be some fear as to the effects of premature

Sexual Perversions in Women

education on subjects predisposed to morbid excitability by defective heredity or congenital debility. But it must be borne in mind that while there may be dangers in premature education, premature traumas are as much to be feared. The story of Countess Sarolta is particularly interesting in this respect, as well as the invert who was known by the name of Pauline de Florange.

Uranists are generally inconstant and violent in their passions, which may drive them to crime, even to murder.

Sexual inversion seemed rarer among women than among men to those who have made a particular study of the medico-legal aspect of the question. But those who have made inquiries in houses of ill-fame have found it common. According to Moll, 25 per cent. of the Berlin prostitutes have relations with women; but these connections are not by any means a proof of inversion. Havelock Ellis has collected a certain number of cases which show that the anomaly is not very rare among women. Just as in male inversion, it is not in most cases connected with anomalies of the genital organs. Parent-Duchatelet, too, observed that tribades are generally free from malformation. We could, however, mention varieties among them parallel to those described by Krafft-Ebing as regards men. Repulsion for the opposite sex shows itself among them in the same manner, and is shown also even in abnormal connection. Cunnilingus practised by a man may leave the female uranist perfectly indifferent.

The sexual inversion of women may be united with other sexual anomalies. As male masochism may be connected with sexual inversion, sadism may also be connected with sexual inversion among women. Scott has no hesitation in regarding aggression among women as an anomaly. The imperious woman who particularly excited Jean Jacques was abnormal in spite of it; and though her anomaly was

Sex Satisfaction from Tribadism and Sapphism

not, like inversion, negative of the aims of sex, it, at any rate, limited reproduction. Because if she happens to be united to a man who is specially endowed for such a struggle, she runs a great risk of *nouer l'aiguillete*, like the sorcerers of the middle ages, and of being childless. Should fortune favor her with a masochist for a husband, her children would most likely prove to be neuropaths.

Inversion among women has the same characters as among men from the standpoint of evolution. The dreams, tastes, manners, etc., differ according to the perversions. Sexual preferences, also, are awakened before sexual instinct in cases of congenital or precocious inversion. Sexual satisfaction is obtained either by tribadism, which is the mutual rubbing of the sexual parts, or by sapphism, which is buccal onanism. But the mere touch often suffices.

Sexual inversion is one of the most characteristic forms of the dissolution of sex. Still, it may go hand in hand with a remarkable mental development. It is not necessary to recall the names of celebrated men who have ranked among inverters without adequate proof; distinguished persons could be cited whose anomaly seems well established.

The history of neurasthenia and morbid emotions teaches us that there exist individuals of both sexes in whom their fellow-creatures, as a rule, excite horror and fear. Anthropophobia may be homosexual or heterosexual. Misogyny, gynophobia, or gynæcophobia, have been often noticed, and such feelings have very likely been often the starting-point of sexual inversion. I knew an invert who refused the breast of his mother and several wet-nurses, whilst as soon as he reached the age of four or five, showed marked predilection for children of his own sex. The smell of a woman is repugnant to him.

I have, therefore, ground for coming to the conclusions

Cure of Congenital and Acquired Perversions

already expressed, and which are supported by several more recent observations mentioned in the preceding chapter.

To sum up: although acquired perversions may be successfully treated by means of remedies applied to the pathogenic conditions, congenital inversion is outside the sphere of medicine. It is no more possible to restore the sexual sense to a congenital invert than to restore the proper vision of colors to a daltonist. The attempts made to convert them into normal persons only result in a perversion; but this may be excusable in the case of impulsive subjects who are likely to become provoking agents of inversion, if they are allowed to follow their instinct. As for those persons who are capable of keeping continent, a sexual initiation against their nature cannot be of any benefit to them, even momentarily. Inverts should be made to live unmarried for the reason that inverts are degenerates, and that when they have been successfully reformed or rather re-inverted, there is danger of their having diseased descendants.

Anomalies of sexual function may undoubtedly result from family and hereditary vitiation, and the progress of the anomaly may sometimes be observed in two successive generations. It is, therefore, of importance to keep all individuals, who exhibit these anomalies in any degree, from marrying—or, at least, from reproduction.

When Lasègue, fifty years ago, gave the name of *cerebraux* to persons who show eccentricities of character, or what he called *le delire par acces* in consequence of some cephalic traumatism, it was believed that he had discovered some new facts; but he had in reality only discovered a name. The relation between sexual perversions and cerebral traumatisms was well known to alienists. Pritchard, amongst others, had recorded it in a very detailed fashion, and he had even stated that the families of such perverts were quite

aware of it. This connection has been a popular idea in France for a long time, and it is adapted in the language.

The verb *toquer* is an old form of *toucher*, and is, like *toucher*, synonymous with wounding, offending, and striking, both in the proper and in the figurative sense of the words. It is applied also to particular traumatism of the head, e.g., rams and kids are said to *se toquer*. Popular science is illustrated in yet another metaphorical formula. Thus the expression, "*il a reçu un coup de marteau sur la tête*," may mean that a person is "touched" in the brain or *toque*, or that, under certain conditions of moral shock, he has had a mental upset that might have changed his cerebral functioning; that, in fact, he was struck. From the standpoint of the psychiatry, the *toques* are the legitimate ancestors of the *cerebraux*; from the standpoint of etiology and clinic, they are their brothers.

The meaning of the word *toques* is wider than that assigned by Lasègue to *cerebraux*, since it includes victims of moral shock as the vulgar language expressly affirms, e.g., one may be *toque* by an idea, a feeling, or a person.

It is, therefore, quite a current notion that moral as well as physical shocks may produce mental disorders which differ from habitual, delirious, incoherent, violent madness, and are characteristic of the *toques* and *cerebraux*.

In the course of my history of the rôle played by the emotions in the etiology of mental troubles, I have already dwelt upon the important part they take in the causation of madness and morbid emotivities; and I have already laid stress upon the particularly active influence they may have on children, who, as a result of a single emotion, may throughout their lives be subject to a permanent morbid emotivity. I now wish to draw attention to some cases of a special kind.

The little girls who appear in cases of criminal assault

Criminal Assault of Little Girls

are often to some extent predisposed to these accidents by special hereditary or congenital conditions, which are revealed in their physiognomy and their manner by a precocity which, in its contrast with the general development, seems to have a particular fascination for the debauchees who happen to meet them. But apart from this category of doomed victims, who often hardly complain of an accident which only hastened the growth of vice in them when they are not forced to do it by circumstances; there are others who are depraved in the absolute placidity of innocence, and in their case it does not require an assault, but a mere touch, or the sight of something unforeseen, to occasion a traumatism which unbalances once and for all their intellectual and moral being.

Madame B. is 34. She has been married for fourteen years. No neuropathic antecedent is noted in her family. Her father and mother, like her three brothers, are in good health. She has had two children; a boy of 13, and a girl of 11. The little girl had St. Vitus's dance two years ago, resulting from a fright. The boy never had any marked nervous disorders, but his father accuses him of morbid timidity.

Madame B. was born at the proper time, well-built, and never had any nervous trouble in childhood; was clean early, walked and spoke at the usual time; had menstruation at 13, and has since then always menstruated regularly. From the age of 15, she had periods of depression which reappeared as the result of emotion, fatigue, indisposition, etc., and about which her husband only got an explanation a few years ago. He noticed that during these periods of gloom, she seemed to have a feeling of fear for him. He asked her about it, and after much circumlocution she told him as follows:—When she was scarcely 3, she was one day

Case of Permanent Evil of Sex in Childhood

left to the care of a gardener, an old man, whom all the family trusted. After caressing her as he was in the habit of doing, he took her hand and put it in his trousers. Although she did not understand what it meant, she was frightened to death and ran away shrieking. However, she very soon quieted down and thought she quite forgot what happened. Yet, from that time, she had an unconscious repulsion to be left alone with a man, not excepting her father. She believes that, up to the time of puberty, she never recalled the scene to mind. At this period, in consequence of a disappointment at a distribution of prizes, it occurred to her that she would never be good for anything like the others, and she recalled for the first time the gardener's assault on her. The idea immediately followed that she was not pure and that she ought not to marry. These gloomy ideas oppressed her for some days; and then they completely disappeared.

But thenceforth, whenever she suffered from a painful emotion, digestive disorder, any kind of indisposition, or fatigue, the same train of ideas of unworthiness recurred, accompanied by want of appetite, insomnia, coldness of the extremities, in fact, by troubles of general depression which were more or less intense and lasting. These symptoms sometimes lasted a fortnight, especially when the cause coincided with the menstrual period. In one of her fits of anguish she consulted her Confessor, who was wise enough to reassure her, telling her that he did not know what harm she could have done, that the thing did not happen of her own will, and that she had better think no more about this strange incident. For some months she was calmer, and although she had several causes of anxiety and trouble, the melancholia with its attendant ideas of unworthiness did not return. She was seventeen when she made the confession. Things gradually returned to their previous state, and three

Important Psychological Case

years later, when her marriage was in question, the symptoms became stronger than ever. But the priest who had succeeded for a time in conquering her fear intervened again of his own accord, and managed to convince her that not only had she nothing to reproach herself for, but that she need not even make any avowal of what had happened, as it would only create scandal. During the first years after marriage, no fit of depression occurred, and the ideas of unworthiness did not even reappear in connection with her two accouchements. But two years later she had to pass some nights without sleep in consequence of a sore throat her son was suffering from. As the result of fatigue and anxiety, a vivid recollection of the gardener incident came back to her mind, and from that time the periods of depression became more lasting; some lasted several months. Any accidents to her children especially influence the duration and intensity of the fits. It was on one of these occasions that she made up her mind to tell the whole truth to her husband, who had for a long time questioned her in vain. The consolation he gave her and his denial of any guiltiness on her part quieted her again for eighteen months. But the melancholia has since recurred, and although she feels consoled by her husband's words, Madame B. is still liable to suffer for several days from terrible depression. These attacks always occur when her physical condition is weak. Is it possible to eradicate the effects of the shock by a study of these physical conditions? Time alone can show; but the importance of the case on the psychological side is not affected by its eventual outcome.

As children grow up, it is undoubtedly the wiser course to forearm them by warnings at opportune times. But it is difficult to say what is and what is not an opportune moment, because of the difficulty of reaching a point of com-

Collective or Individual Sex Instruction

mon understanding between an adult and a child in these matters.

The evolution of instinct has made the sexual function the most private of all; the education of sex should take place in the family circle. Doubtless desire only follows knowledge, but the desire for knowledge is excited by suspicions that some mystery lies hidden. It is easier to enable children by means of education to resist temptation than to suppress the causes of temptation; but care should be taken to avoid provoking temptation by inopportune advice.

Collective instruction about the sexual instinct would be deplorable, and its first effect would be to weaken to some extent the private character of the sexual function. Though it is dangerous to awaken individual curiosity in these matters, it is still more dangerous to excite collective curiosity.

References to sexual function are beside the mark when the sexual instinct is not awakened. But sexual perversions often appear before the functions of sexuality are established, before puberty. Children are often treated as if they had no sexual organs on the pretext that they have no sexual instinct, and that they cannot have real sexual feelings.

Children imitate deeds before they understand the meaning of them; they are more apt to be influenced by example than by precept. They should be kept from any sight that might direct their attention to a function they know nothing of. The basis of obedience, which is legitimate and bears fruit from the educational standpoint, is not fear; it is sympathy. Sympathy is the most irresistible force in education. A child acquires this sympathy in the calm and gentle atmosphere with which a mother's tenderness can surround it. Self-confidence can only be generated in such an atmosphere, in which everything is smiling and caressing. It is in their deeds that goodness and sincerity are contagious. The

Teaching the Child About Generation

child who is confiding enough to hide nothing because he loves those who love him, may be early in learning the seriousness of the sexual function. The evolution of decency may serve as a fulcrum to education.

Nowadays, in the most elementary teaching, the part played by the egg in the generation of plants and insects is taught, as well as the fact that in many species generation is followed by death; and children can, by analogy, readily understand the generation of the higher species, and take in the idea that love is not an idle sport. Accidental exceptions may be used to illustrate this idea, and the existence of such exceptions, the circumstances in which they occur, and their consequences should not be ignored. The education of children of both sexes in common, calling for more urgent control and giving rise to greater responsibility, renders the inculcation of healthy notions absolutely necessary.

Masturbation, which frequently appears in very young children, may produce serious disorders of general health, and it is often the starting-point of ulterior sexual troubles. The prevention of bad habits is easier than their cure. Parents who allow such tendencies to develop commit a serious mistake. They are often the fault of nurses who soothe children by tickling them. Local irritations, due to length and tightness of the prepuce allowing the products of secretion to accumulate, or caused by want of cleanliness, may provoke reflexes which become habits by repetition. A close watch is necessary. Children may be taught that any methods of defense or reaction against local irritation are dirty or unseemly, and that they should not do things by themselves that they are not allowed to do before others. But when the tendencies in question have manifested themselves, we must keep a sharp eye on children who show a taste for solitude. "Want of care and order affects first the body and

Instruction Against Masturbation: Menstruation

then the mind of man. Careful persons are free from many temptations." Healthy habits, discreetly looked after, may allow of a supervision which is often efficacious. Bodily hygiene is hygiene of the entire personality.

Puberty, which awakens new emotions and new ideas, often brings with it a disorder in the mental equilibrium and an unhealthy curiosity. Every kind of uneasiness causes a need of excitement. Masturbation is more often a symptom than a cause of uneasiness. The dangers are the greater because the sexual impressions which are stronger than all the rest may bring about associations that might perhaps pervert the sexual instinct forever. Nocturnal emissions naturally excite curiosity; and explanations should be given of them when they appear, just as in the case of menstruation. This is the time for emphasizing the point that control of the instincts is the alpha and omega of education. Tendencies to onanism should be anticipated by warnings as to its harmfulness or its dangers. According to Paget, masturbation does neither more nor less harm than coitus practised with the same frequency, in identical conditions of general health, age, and circumstances. This is the same as saying that masturbation is not justifiable in adolescence, and that it is dangerous because it easily becomes a habit, and that uncontrollable excesses are likely to result from it, because the subject always has the means of gratification at his disposal. The excitement should be combated by physical and mental exercise, so that the subject may sleep thoroughly at night. Remaining in bed awake and lying on the back should be avoided, as well as some forms of exercise, such as horse-riding. Exciting food and drink, also constipation and fulness of the bladder, should be avoided. The immediate harm done by onanism has perhaps been exaggerated; it is far from being the same in every case, and is often influenced by individual conditions. The special effect

Masturbation in Men, Women, Animals

of the habit is a more or less intense physical or psychic depression. Even the most optimistic of doctors admit that it frequently causes neurasthenia. These states of depression play an important part in the development of nervous diseases in predisposed subjects. They constitute a state of mental confusion, and are an important factor in hebephrenia. And they are not without local effects. Gross sets them down as the cause of frequent pollutions, spermatorrhœa, spermatorrhagia, and irritability of the neck of the bladder. According to Ricord, Philips, Lallemand, and others, they are responsible for producing strictures of the urethra.

Masturbation is also injurious to the adult. In women it produces various local symptoms according to the parts touched (clitoris, vagina, or uterus).

Havelock Ellis has described under the name of auto-erotism certain phenomena of spontaneous sexual emotion, which were excited without any stimulus proceeding either directly or indirectly from another person. This aboriginal emotion generally manifests itself by masturbation. Ellis admits that auto-erotic phenomena are abnormal because they are not in unison with the purpose of Nature; but says that in the absence of natural means of gratification they are inevitable, and must necessarily be indulged in. This manner of looking at auto-erotism, which leads to the regarding of masturbation as normal can, it appears to me, only be applicable to animals which cannot control their reflex actions and their instincts. But it does not apply to man. Man has arrived at his present development because he has adapted his reactions to the necessities of the environment. *Vitium hominis natura pecoris*, said Saint Augustine: what is vice in man is nature in animal. The man who is unable to resist an instinct which is injurious both to the individual and to the species, shows that he has not profited by the experience of the species. The frequency of a practise and

its relative harmlessness do not prove its legitimacy. We, who do not divorce utility from ethics, and do not believe that masturbation can be counseled as a measure of health, must regard the phenomena of auto-erotism as phenomena of dissolution.

Vice is not cured by vice. The remedy for masturbation is abstinence, and not prostitution or adultery. Paget says that he would no more dream of advising illicit connection than of advising theft or lying. Ribbing also will have nothing to do with advising it. Nocturnal pollutions are, for a continent person, a safeguard against physical and mental sexual disturbance; and they may increase in frequency in the case of persons who take little exercise, sleep a great deal, eat too much, who indulge in coffee, tobacco, or alcohol, and are given to lustful reveries or reading erotic books.

It should not be forgotten that habit has a great influence on individual character. Individuals should develop a love of activity. Vice does not enter a busy mind; idleness, on the other hand, lowers morality. The habit of giving young people more leisure and freedom makes them the more incapable of self-control. Leisure can only benefit those who have their mental development at heart; in other cases, it is more likely than otherwise to cause harm. Young people should, if possible, be kept away from temptation till they are old enough to understand the nature of sexual delinquencies; but only those can be taught to resist temptation who are not in the habit of dissembling and of sacrificing everything to their self-gratification, and are not without pity for those who may have to suffer thereby. It cannot be denied that many persons may live in the midst of perversion without being contaminated. They are a proof that sexual morality is subordinate to morality in general.

Modern, and especially the Scandinavian, literature has endeavored to excite interest in certain characters endowed

Maturity and Voluptuous Desires

with abnormal sexual precocity. But no arguments are forthcoming of the kind that would be necessary if we were to accept these exceptions as bases for hygienic measures relating to the satisfaction of sexual instincts in young people. If it is stated that young persons who are abstinent are suffering from physical or psychic anomalies, and that the majority of individuals who are in good health act otherwise, this merely proves a defective education in the latter; but it does not prove that they are acting for the best, either in regard to their personal or their social interests. *Early marriages under twenty, even in the case of the man, result in a larger rate of mortality.*

At maturity, the sexual need often shows itself in other ways than by the romantic and voluptuous desires of adolescence. What is often then needed is a companion who is in harmony with the man in feelings and in intelligence; and Acton remarks that cases are not uncommon in which women display the desire of being a mother or of satisfying their husband, quite apart from any sexual desire. Others seek in conjugal love not so much sexual satisfaction as the proof of their husband's love. It is not necessary to cite exceptional cases in order to prove that well-being and happiness are not subordinated to sexual gratification.

The continence which is often confounded with chastity, nevertheless differs from it. Chastity is the result of a natural inclination to avoid abuses and illicit pleasures; it is not unpleasant in any way, and may exist in marriage. Continence (from *continere*, to restrain), on the other hand, implies an effort and a victory. Doctors have sometimes defended, sometimes carped at, the idea of continence. Some have considered it as a physiological phenomenon; others have blamed it for the most various evils, and for many forms of neuropathy and psychosis in particular. This opinion is chiefly founded on the relative frequency of madness

among bachelors. The curé whom Buffon stated to have become mad through continence was probably a person troubled by "scruples," who persisted in struggling against the angels of darkness by means of insomnia, and by refusing the help of Nature. In fact, as Verga has well shown, the influence of celibacy (which in spite of Scaliger's derivation from *κούτην λέγω*, "*I abandon the bed*," must not be confounded with continence) on madness is more apparent than real. Celibacy is more often the consequence than the cause of this anomaly. It is a less important factor in the mental alienations of celibates than marriage is in the alienations of married people who are subject to a number of cares that celibates avoid. The same may be said of the other ailments attributed by Bertillon to celibacy. In the discussion that took place at the meeting of the Lyons Medical Society à propos of Dufieux's book which was an apology for religious celibacy, his opponents could not bring forward any valid objection to his denial of the maladies that were attributed to continence. Mantegazza, who is not a conspicuous apostle of continence, nevertheless does not connect it with any ill consequence. Physiologists, on the other hand, have found advantages on the side of celibacy. Harvey and Haller were both aware of its good effects on the longevity of birds, and modern physiology does not contradict them in this point. Continence produces a reserve of strength. Sexual economy favors longevity and the divers forms of intellectual activity.

Among continent geniuses, Newton, Pascal, Leibnitz, Kant, and Beethoven have often been quoted. Nor does continence exclude military prowess; thus, Scipio Africanus and Bayard have been numbered among the abstinent. But after all reservations have been made concerning these historical examples, it is not necessary to imitate Devay, and to bring forward the whole Catholic priesthood as proof that

Continence, Excess and Sex Impotence

continence is compatible with health, and that it is generally favorable both to psychic and to physical activity. People who accuse continence of causing all the ills of woman, cannot do better than preach marriage as the panacea. It is, perhaps, however, of some importance to the husband, who is to act as the panacea, not to forget that impulsive obedience to bodily wants is the negation of intellectual and moral adaptations.

Continence has been charged with reducing venereal desires and the activity of the sexual organs to their minimum, and even with inducing atrophy of the organs. Galen relates that singers and athletes who abstained had their genitals withered like those of old men. But it has been pointed out that this remark does not agree with well-observed facts. Somatic continence can only be injurious if it coincides with psychic excitation. The impotence is not the result of abstinence, but very often of abuse. Hammond has shown that the impotence of the Majerados of New Mexico, and also perhaps that of the Scythians, should be attributed chiefly to the practise of onanism.

Most impotents attribute their defect to sexual excesses and masturbation, and in the treatises on impotence there is scarcely a case in which continence is the sole cause. It is only in predisposed persons that abstinence, coinciding with a psychic excitation of sexual origin, can provoke neurasthenic states and subsequently impotence.

There is absolutely no necessity for advising a visit to a bawdy-house in order to prevent impotence or for any other so-called hygienic object whatever. There is no reason for giving boys advice which one does not give girls. Boys prefer vice to the reputation of being effeminate, but it is excesses and not abstinence that cause effemination. Those who encourage boys to sow their wild oats should at least warn them as to the risks they are running. If the opinion of the

Law of Frequency of Conjugal Relations

environment, operating from childhood even during the period that precedes memory, serves as the foundation for the idea of duty, it can be understood that the idea of the duty of chastity may be very vague. Everything in French literature, newspapers, theaters, and streets, combines to exalt the freedom of sexual instinct and cause excesses. "To talk of love is to perform the act of love," says Balzac; do not let us forget that discretion is a sign of its evolution.

The notion of chastity is not always-cherished in family life. Instances of mothers might be quoted who look after the chastity of their daughters with jealous and anxious care, but who do not hesitate to declare that they would not give them to a man who was not sufficiently "knowing." It is needless to say that such a *mater-familias* does nothing to prevent her sons' "seeing life." This *fin de race* fashion of understanding the sexual function in some way justifies the religions which have declared it to be impure.

Religious support is not needed in order to show the moral merits of chastity in general, and in particular of chastity apart from marriage. It is sufficient to consider solely its utilitarian morality. Morality, which varies so much according to the conditions of social life, is only utility in the milieu; and from this point of view, which would be wrongly described as egoistic, it may be said without hesitation that want of chastity is immoral.

No one denies that venereal excesses are as harmful to the moral as to the physical health. Neither legal nor religious marriages hinder excesses from having their natural effects; and chastity is obligatory on married people. Attempts have often been made to fix rules as regards the frequency of conjugal relations. According to Ribbing, the test is that on the day after connection the spouses should both be "fit," in good condition, and alert both in body and mind, if possible more so than after ordinary nights. These conditions

Sexual Relations Outside Marriage

occasion a periodic chastity, and if it is borne in mind that the family is the absolute aim of individual existence, it will be understood that chastity is necessitated by pregnancy and suckling. Infractions of the rule admit of natural sanctions.

As for the extra-matrimonial exercise of sexual functions, it cannot be denied that they are dangerous under present conditions; and it is not only an individual, but also a social danger. This opinion results from the scientific study of facts. But it existed before scientific study. In morality, as in art, practise goes before theory. Hesiod recommends chastity and condemns sexual relations outside marriage.

Onanism is a danger, even if we admit that the moderate practise of it is no more harmful than copulation practised under the most healthy conditions; and it is dangerous because it can easily be practised, and practise soon becomes abuse. Every one will admit that it is not likely to elevate the feelings, and that immoderation in this form especially points to inability to struggle against instinct, and shows a weakness of character which it tends to weaken yet more.

All doctors know that extra-matrimonial sexual connection is the most fruitful cause of private and social evils.

The origin of feminine prostitution may lie in organic, physiological, or economic distress. Some groups of prostitutes are more abnormal than the criminals who are compared with them. Still, it is man who is the seducer, because of his aggressive rôle in love. So long as the seducer has no responsibility, there is no chance of diminishing the harm done by seduction. The seduced girl, after being deserted, is disqualified from the matrimonial standpoint; it is more difficult for her to stop on the path she has entered than not to enter on it at all; promiscuous copulation awaits her. Now, promiscuity can only be exercised at the woman's expense. And the seduced woman runs all the risks of promiscuity and prostitution. If she becomes the mother of an

Sex Promiscuity in Women and Men

illegitimate and abandoned child, she will have to support it, unless she kills it before or after birth. If the child lives, they will lead a wretched life together. Scott is not wrong in concluding that in such cases her responsibility for the child's murder is not more legitimate than her responsibility for its birth. No one doubts that man has no right to pleasures that cause pain or unhappiness among his kind. But risks of causing such misery are forgotten when care is taken on all sides to hide them or to treat them as negligible. The egoism of the debauchee is exercised at the expense of the most precious interests of humanity. He does not merely endanger the material interests of mother and child, but he endangers their health and life.

I shall not take the trouble to rebut the oft-voiced idiotic opinion of those who think that no care need be taken of an illegitimate child; as if it were not a child.

Woman is less to blame than man for promiscuity. She suffers from it. But man is not spared all the disadvantages. If promiscuity is a shame for a woman, it cannot be an honor for a man. It dulls his most delicate feelings, decreases his respect for women in general, and provokes excessive desires; it perverts the sexual taste and need, especially in the case of neuropaths, and favors the development of perversions in them. The custom of supplementary excitements which he finds among the girls, such as perfumes and luxurious dress, encourage a kind of fetishism. Men accustomed to promiscuity become unable to find pleasure in exclusive possession. A woman, whose husband is used to the manifold excitations of promiscuity, has little chance of retaining his fidelity; and he suffers none the less from his inability to be faithful.

In promiscuity, both men and women lose part of their moral and physical value, and their offspring are more liable to illness and death.

Birth Control or Barren Connections

The dangers of sexual relations, so far as fecundation is concerned, cannot be avoided without being offset by other risks. Those who believed with F. A. Pouchet, Raciborsky, and Courty that fecundation can only take place during the eight or twelve days that follow menstruation, were wrong. There are millions of spermatozoa in the seminal liquid, and they can move in such a way that they are able to penetrate the interior of a woman's genitals, even without intromission of the male organ (there is proof of it in the preservation of a maidenhead which was hardly perforated at the time of accouchement), and are able to live there for eight or ten days and probably more. It may be positively asserted that there is no time which is favorable to barren connection, and sacrifices consisting of libations on the threshold of the temple do not ensure safety. That is to say, coitus interruptus (withdrawn), does not guarantee sterility; and the deprivation is at least as restrictive of the sexual instinct as abstinence; it is much more akin to sexual perversion than is avoidance, and it is much more prejudicial to health. The repeated exercise of such control, which requires a considerable effort, may give rise to various nervous symptoms among predisposed subjects, and to neurasthenia even among healthy subjects. The habit "*depier le mascaret*," and of adjourning the orgasm at pleasure tends to prolong copulation, or to divide it into several acts. Such devices often lead to an involuntary delay of the normal reactions and even to impotence. In other cases they cause habitual irritability, the *disgenesia anticipans* of Mantegazza, together with a premature *ante protam*. This irritability often occurs simultaneously with frequent nocturnal emissions, which have indeed been assigned as the cause of mental disorders; but which of themselves are proof of the existence of a neuropathic state. It is not the man alone who suffers from these abnormally prolonged and interrupted excite-

Prevention of Fecundation, Abortion

ments. The woman suffers both from the traumatism and the specific excitement, and is liable to the most varied local affections as well as very serious neuropathic troubles which may render sexual approaches impossible. Vaginismus has been known to present an insuperable barrier to the temporizer. Gold-beaters' skin, too, has been known to break, sponges are not immovable; nor are enemas always trustworthy. It is a waste of words to say that even the religious ceremony of marriage does not secure people from diseases resulting from sexual reservations and the excesses to which they often lead.

In fact, there is no means of sexual reservation by which risk can be avoided; there is no certain way of preventing fecundation; and when fecundation takes place, there is no remedy for it that is not a crime. The offspring is alive and able to live from the moment of fecundation; to kill it is murder. Abortion has become exceedingly common in the most civilized democracies, where married people have no repulsion for it; its frequency does not prevent it from being a crime. But happily we hear it proclaimed that even if the child endangers the life of its mother, that is no reason why she should be authorized to sacrifice its life. Nor is sexual license more justifiable for either sex because it is now more common.

Prostitution is harmful to offspring; not only because fecundation is limited or because its fruits are destroyed before reaching maturity; but it is also harmful because of the illnesses that are common to all forms of promiscuity. Those who live in promiscuous intercourse rarely escape the illnesses which are not only repulsive in their initial manifestations, but remain dangerous to the man, the woman, and the child for a long period. It may be asserted that almost all those who live in promiscuity are infected, sooner or later, by gonorrhœa, syphilis, or both.

Prostitution, Syphilis, Degeneration

There can be no guarantee of safety in promiscuous intercourse. Sanitary supervision is absolutely insufficient in this respect. The inspection of houses of prostitution is quite illusory; the chances of infection are in no way diminished, because the women of a brothel, whether they like it or not, have connection too often for the medical examination to be of any use. Although any considerable lesions may be discovered by inspection, some elements of infection, whether from gonorrhœa or syphilis, are necessarily passed over. Even those who know least about such things are aware that syphilis is infectious for a long time, that it may be transmitted later on to the wife, and the wife will transmit it to the child, who in turn will communicate it to its nurse. Hereditary syphilis spares no organs or tissue. The effect of syphilis on the mortality and morbidity of children does not stop at the first generation; it is continuous, and may be said to be one of the most active factors in degeneration. Demoor rightly ranks syphilis with alcoholism among the great causes of anomalies in children. It is, and not without reason, regarded as a social danger. As Fournier says, this danger arises from: (1) the injury caused to the individual; (2) the collective injury inflicted on the family; (3) its consequences from the standpoint of heredity; and (4) the degeneration of species occasioned by it.

Gonorrhœa was once held to be a mild, local malady, but we know nowadays that it is a general malady, whose effects may be as serious for the individual as those of syphilis. It spreads over the genital and urinary organs both in men and women. In the case of men, the epididymis, bladder, kidneys, and even the peritoneum may be attacked; and in the case of women, the bladder, uterus, tubæ, and ovary. Salpingitis often causes long and painful affections which necessitate serious operations and result in sterility, without taking into account nervous and psychopathic deca-

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Gonorrhœa and Intensity of Desire

dence, which are often incurable. Most affections of the internal genital organs in women are caused by the gonococcus. As in the case of syphilis, the infection does not penetrate only by way of the genitals; it may come by the mouth, by the nostrils, by the ano-rectal mucous membrane, by the conjunctiva, or by a touch having no relation to the sexual function. Gonococci infection enters the blood, and may attack the whole organism; it attacks the articular and tendinous synovial membranes, the pleura, the endocardium, the cerebral and medullary meninges, the medulla, and the brain; it does not spare married people.

Though gonorrhœa is not hereditary, it may be transmitted early. The purulent conjunctivitis of newly-born children often springs from vaginal secretions at the time of puerperal traumatism. The vaginal discharges of children are caused by gonococcus in a proportion varying between 35 and 100 per cent. according to statistics; and they may be attended by serious complications. Russell does not hesitate to rank gonorrhœa with alcoholism, tuberculosis, epilepsy, and insanity, among the maladies that disqualify persons for marriage.

Gonorrhœa is often latent. It is difficult to ensure the destruction of the last gonococcus; and under various circumstances the malady recurs without a new contagion. It often remains a long time in the deep regions of the male urethra, and it not only continues to be contagious for many years, but it often causes sexual desires of unusual intensity through the local irritation set up. Burr classes gonorrhœa with syphilis, and proposes to control the right to marriage by a medical certificate that would exclude infectious and hereditary maladies.

Syphilis and gonorrhœa are not the only contagious diseases which act as a punishment for extra-conjugal relations. But it is not necessary to dwell upon the soft chancres,

Evils of State-Regulated Prostitution

the vegetations, the pedicular affections, etc., which are but the minor ailments.

The examination of prostitutes is without result as regards syphilis or gonorrhœa, because it is necessarily incomplete and not frequent enough. And as there are at least three or four times more men than women who are exposed to the dangers of promiscuous intercourse, and who are not examined, there is no likelihood of limiting the infection. Mauriac has already observed that if the public health is the supreme interest of hygienic laws, the requirements of the law should be applied to both sexes. In matters of public hygiene, says Martineau, the interests of all override the interests of the individual, and rightly so. Why should we have no law dealing with syphilitic contagion just as in the case of other contagions? Is it because, in such cases, the person contaminated is so voluntarily? Without general measures, supervision is quite ineffectual. The assurance given by guarantee does not prevent diseases, while it increases vice. The state-regulated houses are not a guarantee; it is well known that they do not diminish the frequency of venereal disease. But although they only grant the illusion of safety, they give the certainty of immediate gratification. They even suppress the chance of selection which the free prostitute has; they give the most complete assurance to young men who still lack the most elementary means of conquest, and who especially should not be allowed to deviate into paths which are difficult to leave, and to married persons of both sexes who are there able to indulge in every form of debauch. They excite to promiscuous intercourse, which is no more justifiable in the case of one sex than of the other, without lessening its dangers; and they are further harmful through the temptation, which, as it is helped by prostitution, also helps it in turn, by abolishing the power of self-control and refusal.

Public Protection Against Syphilis

The struggle against venereal diseases is inseparable from the struggle against seduction and corruption. In his report on the measures to be taken for the public protection against syphilis, Fournier, after dwelling on the individual and social dangers of the infection (which, as in the case of nurses, etc., is often undeserved), concludes by advising the suppression of public incitement to vice. But he refers in this only to the incitement of women. Now, the basis of prostitution is the incitement of men. Feminine prostitution is the outcome of very complex physiological and social factors. Education raises many women to the level of men and misfits them for living with men; but observation shows that most prostitutes have been seduced by persons of their own class. There are more men than women who live in promiscuity; men assume in the most cases the aggressive rôle; it cannot be maintained that they have the smaller share in spreading contagious disease. And contagious diseases can only be restricted by restricting seduction and corruption generally. It is proposed to start a league against syphilis. It will no doubt be a means of finding board and lodging for a few officials, but it will have no influence on syphilis so long as it is not admitted that the sexual instinct must be controlled.

Prostitution and promiscuity are two connected facts. In the present state of our civilization, the love of man can only endure by reason of woman's worth, over and above her sexual characters. A woman who is contented with free love shows that she is satisfied with being taken for the gratification of sexual instinct; and if modesty only consists in the fear of disgusting others, or losing some means of sexual attraction, as Havelock Ellis thinks, she would not trouble about the choice of a mate except so far as social conditions permit.

The connection between prostitution and promiscuity is

Female Protection Against Sex Crimes

such that Ribbing has no hesitation in saying "that prostitution cannot logically be termed a crime, unless our laws clearly declare that all sexual connection apart from marriage is an offense." Ribbing adds too that such a law cannot be proposed apart from legislation founded on religious laws. It might be based on private and public utility, on utility in the actual milieu which is the true morality. It will be objected that sexual faults are of so private a nature that public authority can only be used in regard to them at the expense of individual liberty. The reply is that individual liberty is no more sacred for one sex than for the other, and that if it must not be violated in the one case, it must also be respected in the other; the inevitable conclusion is that all laws and regulations in regard to female prostitution should be abolished.

It will be urged that laws and regulations concerning contagious diseases cannot have a useful effect without individual freedom having to suffer through it. The reason is that social evolution necessitates the sacrifice of the individual to the general interests. In the case of sexuality, evolution has led us to an increasing respect for women, which appears as the distinctive mark of civilization, and to a form of permanent union, viz., marriage, which is a lasting bond, because its results endure in posterity. Could not this fact in evolution, which seems formally to condemn promiscuous intercourse, together with seduction (apart from its normal purpose) and all kinds of corruption, serve as a basis for law? Proof of a tendency in this direction may be found in the raising of "the age of consent," which is being introduced into the laws of a great number of the American States, and which has the effect of prolonging to eighteen or even more the sexual minority of girls, i.e., to protect them longer against the danger of sexual crimes. But it cannot be admitted that, as a general rule, legal use can be

made of what are called laws of evolution, and which are by no means laws of nature, but laws deduced by philosophers from a certain sequence of past facts that cannot affect the future. These laws rightly indicate the spontaneity of evolution, of which human laws are the effects and not the causes. The belief that nature is determined by a necessary law of progress or evolution is impossible to prove and altogether unscientific. If the law known as the law of evolution is not a natural law, if it is a philosophic theory which perhaps accounts better than any other for the present state of things, but cannot serve as a basis for any deduction for the future, any inference that might be made from it would be quite as unsubstantial as the law.

If there is not at present a solid foundation for the regulation of promiscuity and prostitution, it is hardly possible to understand an application of the law that would be reconcilable not merely with morality but even with justice. The regulation of prostitution only aims at present at the sex which has been least spoiled by the partiality of the law, and even this group of persons is limited. Yet it is often the occasion of misunderstandings which rightly revolt public opinion. One shudders at the thought of the abuses that might be caused by the application of a law which should deal with the whole population, and necessitate a much more numerous and consequently much more unsuitable personnel than that which we see actually at work. If the law neglects contagious diseases and deals only with incitement to vice, it must fix the point at which incitement begins.

It is only possible to deal safely with gross incitement which draws everybody's attention, whether in the streets, public places, the press, or in literature. Though the scandal may be combated, it is more difficult to combat demoralization. To diminish publicity means the restriction of bad example. But just though this restriction may be, it

Legal Regulation of Sex Hygiene

can hardly be hoped for in a régime which has so much respect for individual liberty and for industries which have the most influence on universal suffrage. Laws are made to restrain alcoholism, but intemperance is encouraged by allowing the drinking of liquors in the daytime in public, and even in the streets. What with tables and chairs outside the cafés in all French towns, and carriages fitted up as bars on many short-distance railways, the taste for temperance has not much chance of developing. One can scarcely expect more effective measures for encouraging sexual moderation, especially in countries where the tolerance and surveillance (i.e., the guaranteeing) of prostitution are regarded as equally necessary with the existence of the standing army.

Sexual hygiene and morality cannot, as things are to-day, be practically regulated by law. Only brutality and publicity may be controlled. It is the family and the individual who should see to it, when they have had proof of the absolute danger of promiscuous sexual intercourse, from the social and the individual standpoint. An impartial study of facts shows that the future belongs to the sober. "The bettering of the conditions of life," says Tolstoi, "the harmony of the world of reality with conscience will be accomplished not by a violent reorganization of society, but by means of the personal efforts of isolated individuals."

Although the necessity of our actions results from heredity and the influences of environment, and although free-will must be denied in the name of scientific psychology, it does not follow that individual liberty and responsibility are illegitimate and purposeless. The necessity of our actions is a biological fact; the necessity of individual liberty and responsibility is a necessity of social life. Responsibility is a necessity of the social environment which may modify the necessity of our actions; so that the knowledge of the dan-

Methods Against Sexual Delinquency

gers of sexual delinquency which objectify responsibility is capable of influencing conduct.

Temperance and associations that preach abstinence are ineffectual because they replace individual self-control by the support of the persons associated. The promise or vow is like a pair of crutches; it is a borrowed strength which only helps weak persons for a time. What associations cannot do can hardly be expected from asylums. One must rely on individual education. But in order to secure constancy in sexual abstinence as well as in temperance in drinking, it is not sufficient merely to teach the physical and moral advantages of it; the subjects must also be taught to devote themselves to a class of pleasures which is free from the dangers of incontinence and intemperance. Intellectual work has often been recommended together with physical exercise. Grimaux de Caux and Martin Saint-Angé recommended the mathematical sciences as one of the most effective means of calming sexual excitement. But by itself this would be too limited a field of choice. The end can only be attained by means of an education so varied as to give scope to the special aptitudes of every individual, and to give him the opportunity of showing a superiority of some kind in his environment, so that he feels pleasure in his particular activity, which alone can exclude the taste for unhealthy excitement.

Activity may grow to inward pleasure, not only by its sensation of movement or achievement in art or commercial enterprise, but also from the sensorial point of view, or from that of a desire for acquisition, or for scientific pursuits and studies. But in order to acquire a taste for the pleasures of activity, a man must be able to exercise some definite activity with success; and this is just what is often impossible for weak persons. Latent aptitudes can be improved by varying the exercises, but one cannot expect to create aptitudes.

Hygienic Prevention of Degeneration

Continuance of interest in various directions is the end and the means of education. The surest means of developing it is manual training which is most suitable for remedying the evils that spring from idleness, for developing the will and courage, opposing degenerative tendencies, and for inspiring chastity without lowering the intellectual level. But although one may hope to prevent a great many sexual abuses, one cannot expect to eradicate them any more than physical or mental debility.

In the first few years of life careful nourishment and education may be of some help. During the period of growth the nervous system is more easily affected by morbid influences. The more faulty the growth is, the longer this period lasts and the more dangerous it is. Hereditary pathological tendencies also develop, when growth is slow. During the whole of this period a living being may be regarded as the product of his nutrition both from the pathological and the morphological point of view. The hygiene of infancy is as important for the prevention of degeneration as is the hygiene of procreation. This is a fact that should not be forgotten in the prevention of the anomalies with which we have been dealing.

While it is indispensable to keep a watch on the awakening of the sexual instinct in normal subjects, it is even more urgent in the case of subjects who belong to nervous families, especially where cases of psychosexual anomaly have already occurred. Heterosexual tendencies in regard to games and dress should not be taken as a laughing matter, nor the other eccentricities which may be associated with an anomaly of sex. The growth of these tendencies should be opposed as soon as possible so as to prevent the springing-up of an anomaly which is the more serious on account of its precocity. Elective sympathies should be watched with the greatest care. Companions should be care-

Heterosexual Habits in Inverts Vicious

fully selected; a word or a contact are often enough to awaken an idea which becomes fixed and haunting. Onanism is specially dangerous in children; it may become associated with representations relating to the abnormal tendency, that can only strengthen it. Their minds should be impregnated with the sense of the value of chastity by all possible means. Its influence is not unlikely to be successful.

A great many inverts or abnormals have no real sexual impulses; very often they are able to resist their desires. A beneficial diversion may result from physical exercise and intellectual work. Fatigue, however produced, may prove an insuperable hindrance to abnormal desires. Physical culture is a school for continence and chastity. There are very good ways of combating sexual excitability, e.g., hydrotherapeutics and cool baths. Bromides may be of great service in this respect, without any danger. Exciting drinks and food must be especially avoided. Alcohol is most fatal to all kinds of sexual perverts; it diminishes their powers of resistance. Inverts have often been advised to try normal connection, whatever repugnance they may feel. It is often possible to influence patients in this direction. *Heterosexual habits in inverts, and normal connection in the case of abnormals generally, are in reality manifestations of vicious perversion, since they are to these individuals manifestations contrary to their nature*, excitations that are not gratified, and consequently fulfil no physiological rôle. These excitations which are repugnant to them often cause greater fatigue than those they prefer, however abnormal they may be; and they, therefore, tend to increase their repugnance. A change of habit imposed on abnormals may modify their tendencies in the same way as vicious habits are modified in persons regarded as normal; but such important changes, whatever they may be, can only take place in undecided persons who are on the border line of anomaly.

Hypnotism in Treatment of Perversions

Suspension, by means of substitution, of perversion has been regarded as a method of treating perversion itself. The invert who has gone through the whole system may gradually find pleasure in relations which used only to fill him with loathing, and think only about such even in his dreams. Confucius thought that the habit of gentlemanly gestures and attitudes determined polite feelings. The same thesis has been utilized by modern physicians and it is very true in regard to normal subjects. But does it also apply to degenerates who possess abnormal emotivity? It is doubtful even about the attitudes and gestures which are subject to the will; whereas in perverts the attitudes escape the will, and are hardly ever conscious. This kind of treatment, therefore, is of very limited use.

Prohibitive suggestions during normal sleep may produce beneficial results. Several mothers have, to my knowledge, succeeded in suppressing onanism by this process.

Hypnotism has been called to produce a change of aptitudes; but, as M. Bernheim himself had to admit, all patients are not hypnotizable—"though some can be put to sleep, the majority cannot be." In most cases we have to be contented with suggestion in the waking state and with training, which is not always very effective. Very few of the observations, which Von Schrenk-Notzing has recorded, and about which he has given some additional information in the English translation of his book, carry conviction with them. The opinion of the patient is not sufficient to enable one to affirm a cure. Subjects afflicted with sexual anomalies often wish to be cured, just like morphinomaniacs; they prefer to call themselves cured rather than to attempt to be cured. It is known, too, that even persons who are most sensitive to hypnotism are able to resist suggestions that are opposed to a deeply rooted feeling.

All efforts that may result in the repression of the sexual

Reproduction of Sex Degenerates

perversions are legitimate. I have already maintained that the best solution of the matter is continence, which banishes the dangers of perversion. But should the abnormal person after being treated by the substitution method, and having become capable of normal connection—in fact, after being apparently healed—be regarded as a sound person, fit for reproduction? That is a point which is neglected by the writers who have published accounts of marvelous cures; they do not tell us if their patients have become worthy of reproducing the species. Everything tends to the opposite opinion. The most ardent partizans of the predominant rôle of accidental causes have to admit that such cures are especially effective in the case of neuropathics belonging to families of somatic stigmata. This fact is sufficient to throw doubt as to the offspring of inverts, and the observations I have previously given justify this doubt.

Treatment should be confined to the prevention of onanism and the repression of abnormal tendencies. The ideal to which one should aspire in dealing with the abnormal tendencies we have been discussing is not the accomplishment of normal connection, but continence.

If the prescription of illegitimate connection ought to be repressed in the case of the normal, the same argument holds good *a fortiori* in regard to the abnormal. To persuade congenital perverts to marry, or to have extra-conjugal relations, is to act contrary to the natural law of instinct, the law of utility, and the law of evolution.

Reproduction of degenerates cannot be universally proscribed, in spite of the fact that among the descendants of persons who rank among degenerates there are persons who are useful to society. This justifies toleration and sympathy on our part. Those who show signs of sex-dissolution are noteworthy among degenerates. It is not a doctor's duty to

Physiological Treatment of Perversions

combat by unjustifiable methods their natural tendency to elimination.

Some episodic perversions appear as a result of definite physical conditions and disappear with them. The perversions are clearly symptomatic and independent of congenital anomaly. Their natural evolution throws light on the method to be followed in the treatment of perversions in general, viz., seek to restore the proper physiological conditions. When the evil tendencies have vanished, by means of physical treatment, there is nothing to be done but to let matters go as best they may, whatever ideas may be had as to the dangers of a defective generation.

Chapter Eleven

RESPONSIBILITY IN SEXUAL DEGENERATION

MEDICAL AND LEGAL DUTIES: SEX CRIMES

PHYSIOLOGY and psychology have killed for ever the idea of free-will. Herzen writes: "Where are we to fix the boundary between chemotaxis and sensation, between attraction and repulsion on the one side and selection on the other?" "Madness is in the cosmic elements and their general laws, and not in us," cries Münsterberg.

The gradual recognition of the necessity of human actions has brought about a tendency to increased leniency in the prosecution of misdemeanors and in the repression of crime, easing in legal penalties, and general social indulgence. But the necessity of individual actions cannot be pleaded against the responsibility of those who commit them. Every individual act, however necessary it may be, causes reactions on the part of the social environment, the necessity of which is also obvious. Legal measures, that strengthen the motives for not yielding to impulses that are hurtful to the community, are not only justifiable but needful.

No one doubts the responsibility attached to all normal reactions of sexual excitations, when they outrage individual liberty in the shape of attacks with violence, or by seduction when the culprit is a blood relation, or if committed publicly. Acts of unnatural intercourse, which appear to be connected with innate perversion, are not looked upon in the same light. They are treated indulgently by many, in the same way as crimes arising from love and passion.

In France unnatural sexual relations are not punished by law unless they constitute a public outrage on decency,

Laws and Unnatural Sex Acts

or a criminal assault. If such connection is freely agreed to on both sides and accomplished unseen, there is no chance of its being stopped. It is not the same everywhere. In Germany, unnatural acts performed between male persons or with animals are punished by imprisonment; and they may cause deprivation of civil rights. In Austria, unnatural coitus generally, i.e., with animals or persons of the same sex, is regarded as a crime.

Since the writings of Ulrichs there has grown up, in Germany especially, a sympathy for inverta and a public opinion in favor of the restriction of the penalties in connection with sexual perversions. Is this sympathy justified?

Whether sexual instinct be considered as the foundation of moral evolution or a necessity of the race, it must be admitted that its perversions which are negative of sex, in their methods and their purpose, are harmful and dangerous, because they are remarkable for impulsiveness; and imitation is the more to be feared as the tendencies can be less restricted.

One is surprised to hear a doubt thrown upon the immorality of sexual perversions. And yet Moll says: "What in the eyes of one person is moral, seems immoral to another person, and perhaps the homosexual act is taxed with immorality merely because it is a minority who indulge in it." Morality is not relative to the individual; it is relative to the environment. It is not because they are in a minority that inverta are harmful and immoral; it is, on the contrary, because they are immoral and harmful that they will remain in a minority, and that the majority will take care to protect itself against them and their example.

Several German writers complain that the law punishes homosexual relations even when there is no publicity, and claim that they are the result of a congenital constitution whose power is irresistible. It may be urged that those who

Strength of Abnormal Desires

are so constituted suffer all the more since their desires are often stronger than those of normal subjects; that their unhappiness increases when they find out that they are not isolated, and that there are other persons who have the same instincts; as well as when they have felt that the gratification of desire gives them a subsequent feeling of well-being, comparable with that which is felt by persons afflicted with imperative ideas, like pyromaniacs, dipsomaniacs, etc., after they have accomplished their impulsive acts. But it is not for society to tolerate the one any more than the other; because they are equally injurious. If it is admitted that habit and example may by themselves alone develop inversion, the mere contact of inverts is a social danger.

Should society take away from itself the power of punishing persons because they cannot help being what they are? Responsibility is no less necessary to social evolution than individual liberty. The necessity of actions, the illusion of free-will cannot be held to counterpoise them. It is a fact of a quite different order; biological, not social.

In the same conditions of milieu, differences of conduct can only be connected with differences of physical constitution. Abnormals try to satisfy themselves by means that seem to them perfectly natural and reasonable. It is only the law that makes them cautious as to the opportunity for their acts. In that matter they are not different from normals. The distinction between a sick person and a criminal has no scientific basis, so far as measures of defense are concerned. This distinction can only be based on the generally received opinion that the condition of all abnormal manifestations is an abnormal functioning of the nervous elements, which is itself connected with an anomaly of development, or a trouble of nutrition. The correlation is taken for granted in cases of mental aberration, and it is not less inevitable among persons who are considered sound in

Crime and Gratification of Instincts

mind. But, in order to establish the separate existence of a class of delinquents who shall not be accounted amenable to law, because of disorders of evolution, of nutrition or of the brain, it would be well to prove the existence of delinquents who act independently of any physiological anomalies. In the matter of sexual perversions, an attempt has been made to establish distinctions of responsibility between those which are said to have a peripheral and those which are said to have a central origin; but it is difficult to see any grounds for these distinctions. The question of free-will has no connection with the necessity of social reactions and individual responsibility. The doctor's duty is not to find excuses for criminals, but to use the period of their punishment for the treatment of those who can be cured, and for inculcating hygienic measures that may restrain the hereditary or accidental conditions which are favorable to the growth of psychic anomalies.

Doctors do not dispute the necessity of their intervening in the question of responsibility, but they are less agreed as to the manner of solving it.

Mercier thinks that a professional thief who goes mad and continues stealing should be less severely punished than if he were sane, but should at the same time be punished because he has acted in consequence of his habits. There is something in that idea to satisfy both the upholders of free-will and those who believe in social necessity. It is generally admitted that all disorders of mind or instinct imply immunity from legal penalties; but it should be recognized that the most confirmed lunatics are not insensible to punishment, the only effect of which after all is to strengthen the motives for avoiding evil.

If gratification of the instincts cannot be a crime, there is no such thing as crime; "all beings are irresponsible." If a system of social hygiene is imperatively necessary, the

Power of Love and Discipline

aim of the law should be to ensure such hygiene and to repress everything injurious to society without distinction of persons. Law without equality is no longer law. The tendency to inequality springs from the sympathy for degenerates. The excesses of this sympathy are well known; it is at once a symptom and a factor of decadence.

I have tried to show that there is no physiological reason why sexual instinct should not be controlled like other instincts, and that utilitarian morality and hygiene teach the necessity of restraining it. Even if the interests of the species be set aside, love remains the safest remedy for all our evils. But it is not the pessimist alone who, following Leopardi, Schopenhauer, and Nietzsche, preaches the benefit of restraining love; for the sentimental man may agree with Michelet that *"love is a power which is by no means rebellious to discipline."*

FINIS

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